

Towards the Hereafter

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IN SEARCH OF THE HEREAFTER

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THE RIDDLE OF THE SECRET PLANE

Towards the Hereafter

*With a Special Inquiry into
Spiritual Healing*

by

REGINALD M. LESTER

THE CITADEL PRESS
NEW YORK, N.Y.



Made in Great Britain

*To
all those
who serve their fellow-men*

And beside this, giving all diligence, add to your faith . . . knowledge

2 *Peter* I, 5

Now concerning spiritual gifts, brethren, I would not have you ignorant.

Now there are diversities of gifts, but the same Spirit.

But the manifestation of the Spirit is given to every man to profit withal.

For to one is given by the Spirit the word of wisdom . . . to another the gifts of healing . . . to another the working of miracles, to another prophecy, to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.

1 *Corinthians* XII, 1, 4, 7-10

There is a natural body, and there is a spiritual body.

1 *Corinthians* XV, 44

PREFACE



THIS book has been written as a result of the many hundreds of requests by readers of the author's preceding book, *In Search of the Hereafter*, which—since its first publication in Great Britain in 1952—has been published in the United States, Sweden, Finland, and Japan, and serialized throughout the British Commonwealth.

The present book carries the author's investigations a good deal further, to the most recent developments in the field of psychic study, whereby religion and science are shown to be meeting on a common frontier after centuries in opposition.

An important section of this book covers a wide and impartial research into all aspects of spiritual healing, and, in order to provide authenticity for many of the cases cited, the names and addresses of the patients have been disclosed with their permission, and the author has interviewed their doctors and obtained complete case-histories. Similar care has been taken with the remarkable cases of animal healing described in Chapter IX.

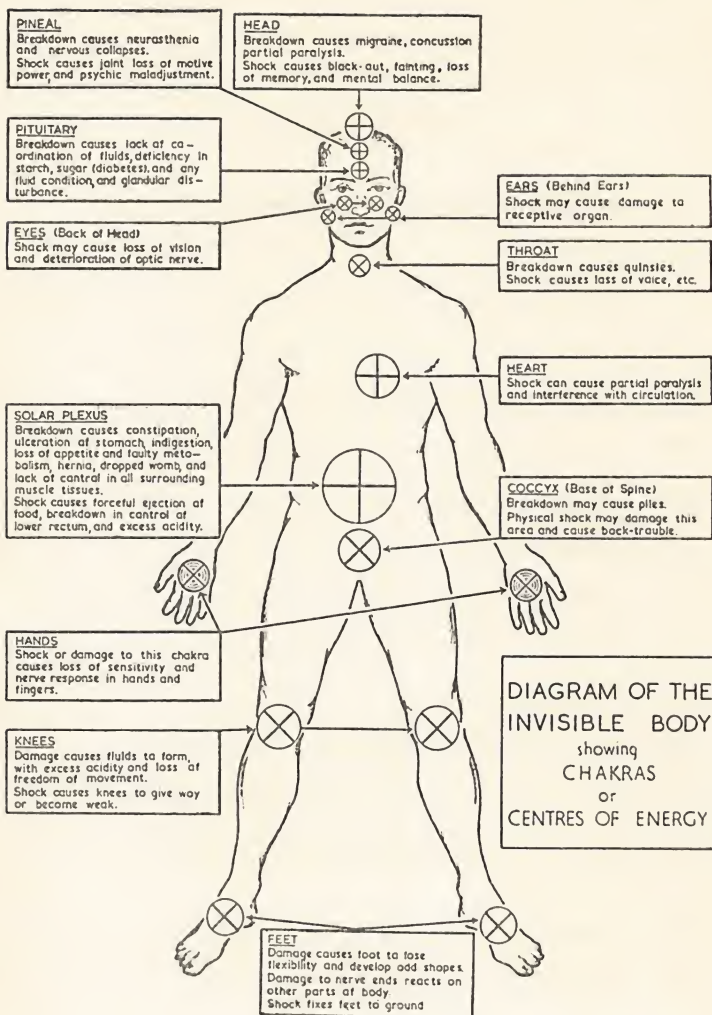
The work of the recently formed Churches' Fellowship for Psychical Study is explained fully, whereby the study of psychic science has at last been brought within the Christian Churches.

R. M. L.

May 1956

A10138

School of Theology
at Claremont



See Chapter IV

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INTRODUCTION



ON the completion of my four years of exceptionally intensive investigations into the facts and purpose of psychic phenomena, and my eventual acceptance—after much critical analysis—of the overwhelming evidence of personal survival, the question that faced me was: Now where do I go from here?

It was important to decide aright as regards my further channels of pursuit of this subject, for I had been immensely impressed by the widespread interest that now exists in connexion with psychic research; indeed, I have watched this interest expand in many unexpected hitherto materialistic directions even within the past few years.

It is evident that in this scientific age fewer people than formerly close their minds to new ideas that may run counter to their preconceived notions, because their minds have become more adaptable in considering what is and what is not possible.

From among the many hundreds who have written to me asking for a further book recording these next phases of my research, it has been noticeable that two aspects of the subject command the greatest attention. These are communication with those in the next plane of existence, and the controversial claims of spiritual healing. For that reason I decided

to include in my research very exhaustive and impartial investigations into every branch of healing—and I found that there were at least five quite different kinds; accordingly, this second book embraces that subject to a considerable degree.

The idea of communication with those who have passed to a higher plane of consciousness has become less difficult to accept in these days of wireless and television—which discoveries would have been ridiculed a century ago. These inventions have made available to us the wonders of sights and sounds vibrating in the ether. In the same way knowledge of psychic phenomena has made available to us the sights and sounds of the world of spirit.

It is known to-day that all communication between the third and fourth dimensional planes, and all spiritual healing, is entirely a matter of vibrations, now better understood since scientists have split the atom. The etheric or spirit body has a much higher rate of vibration, which our ordinary physical eye cannot see. A good parallel is a circular saw or an aeroplane propeller. When whirling round at speed we cannot perceive them, but when their vibration is lowered they become visible to our human eye.

I have realized how valuable psychic phenomena can be in seeking proofs of the existence of the next world, but I have also been brought to learn the vital importance of not stopping at that stage, but merely of using it as a stepping-stone to the acquisition of higher spiritual knowledge. Otherwise, such research can have its dangers, to which we should not blind ourselves.

In the etheric world we are known by our thoughts, and the quality of our thoughts is determined by ourselves, by our level of aspiration, by our ideals, and by our desire to reach the best to which we can attain. We all enter the spirit world after we leave the physical world, but our conditions

there and our rate of progress to higher spheres are undoubtedly affected by the level of our thoughts here.

It is necessary to have a clear understanding of this fact, as that eliminates entirely the danger of contacting mental forces of a lower order, and this is an aspect of psychic communication that many newcomers express anxiety about. There is no point in denying the truth that there are undesirable spirits who manifest in certain non-spiritual conditions, and that is why I would lay emphasis on the importance of ensuring that the source of all one's contacts is on a truly spiritual level, and not solely on the psychic plane. Make quite sure that the medium has a spiritual rather than a materialistic quality.

If, then, our motives are sincere and unselfish, and we are operating through mental mediumship in its highest form, we attract communications on the highest spiritual level, and link up with our co-operators and helpers in the higher spheres of consciousness.

My experiences of all types of mediumship and all kinds of psychic phenomena over the past few years have brought me to the conclusion that only communication on the highest spiritual level is worth striving for. In this way we can truly develop our spiritual awareness, and make the right use of God's greatest gifts, which are so frequently abused.

One of the principal occasions on which this gift to mankind is abused is when people go into it either out of curiosity or for the sake of a new sensation. They get just what they seek—just that and nothing more. But those who go out to learn this great truth in a sincere quest for knowledge receive the Divine blessing and full protection. I have had such ample proof of that.

A high spirit on the Other Side, with whom one of my correspondents was communicating,¹ said this: "To establish

¹ *Beyond the Physical Horizon*, by William Blackwell (Almorris Press, Ltd, 1947)

communion with the great Hereafter is to forge the first real link between man and his Creator. It is in this reverent attitude we should approach the sacred confluence of the two worlds—the celestial and the terrestrial.”

I have been asked what practical effect the acquisition of this knowledge of spirit communication has had upon those with whom I have come into contact over the period of my own research, and I would give this answer.

It has not only given them convincing proof of personal survival, and the sure knowledge that they will be reunited with their loved ones, but it has strengthened their religion by revealing to them some of God's secrets and his plans for mankind. Above all, it has taught them how to live more healthy, useful, and unselfish lives, and the real meaning of brotherly love.

What has impressed me very greatly is this change of outlook of people as soon as they have obtained conviction of the truth of an after-life. I have received over a thousand letters from readers of my previous book, and it has been interesting to find that quite eighty per cent. of the letters have come from those to whom this subject was entirely new, and who have been seriously anxious to obtain fuller information. Much of this correspondence has been of a very thoughtful nature from a good cross-section of the general public, and it shows how much the average man and woman to-day really do want to know what happens to them after so-called death.

A good many letters have come from members of the three Services, both at home and overseas, with the Air Force predominating. Perhaps that is natural, for many air-men flying into space at the great heights now attained must feel themselves at times very near to the Infinite and the world of spirit.

In the same way, sailors have told me that their thoughts

have often turned very much to this subject during the silent watches of the night at sea.

Another encouraging fact has been the interest that is obviously now being shown by the younger generation, as quite a large number of letters have come from the 18-25 age-group.

It is also significant that an increasing number of clergy of all denominations have written in support of Spirit intercourse, stressing that the Church as a whole should interpret more widely "the communion of saints." I am sure that one of the greatest strides forward is the recent move that has been launched in persuading certain Church leaders to study openly the principles of spirit communication.

Only in 1952 the Dean of St Paul's, Dr W. R. Matthews, made this comment:

Anyone who is concerned to keep in touch with the development of thought must take note of the progress of psychical research and the related subjects of faith healing and spiritualism. In my opinion, we are on the verge of important new insight into the nature of human personality.

A very good exposition of the way in which Churches of all denominations should now encourage this truth is set forth in an excellent booklet by the Rev. Canon W. S. Pakenham-Walsh, former Vicar of Sulgrave, Northants.¹ He rightly stressed the fact that the study of psychic science is awakening or restoring faith to many who had either never possessed it or who, for one cause or another, had lost it.

I think there would be a good deal of surprise if it were known how many public personages—in commerce, industry, and some of the highest positions in the land—accept spirit communication, and, indeed, attend Circles and depend for their guidance and help on co-operators on the Other

¹ *The Communion of Saints* (1950).

Side. If only they would have the courage to come out into the open and acknowledge this! Eventually they will have to do so, for every one's help is needed in spreading this great truth more widely to counteract the present state of world conflict. We have heard recently, however, from very high sources that we are approaching the appointed time for victory over materialism. We are told that the time is coming when the earth shall be ruled by a more spiritual force and the minds of men will be able to perceive and comprehend the spirit world.

Undoubtedly many people are held back from contact with their loved ones and the higher teachers solely through fear of the unknown. If only they are able to come to the realization that Spirit intercourse is natural—and *not* supernatural—and that the degree and level of their contacts will be established according to the quality of their own thoughts, then they will reach that true spiritual awareness necessary for a complete fulfilment of their lives here as well as hereafter.

Communication between discarnate minds and incarnate minds has gone on, we know, for thousands of years, and there are many such examples in the Bible. Mental mediumship, in its highest form, is, therefore, a link-up of our mental forces with an intelligent co-operator in a higher sphere of consciousness.

Assuming that we are sending out healthy thoughts and that our desires and motives are unselfish, we can begin to experiment with mental mediumship. We may wish very much for something by which others will benefit and that thought remains strongly in the mind, possibly for a long time, and from time to time we concentrate on it. That is the first step. We may have to wait longer for the response than we hoped, but that response will surely come when we are ready to receive it. Suddenly, perhaps at a moment when

the desire is not uppermost in the mind, the answer will be given. It may arrive as a flash of inspiration which will solve a problem, or an event may occur which makes the realization of that desire possible.

What has happened, of course, is that the thought force has been registered in one of the higher spheres and at the right moment a spiritual mind has transmitted a thought force in attunement with our own vibration, the impulse has been registered through the psychic centres of our own etheric body, and conveyed thereby to our physical consciousness.

I have noticed that developments of the right attitude and conditions for intercourse with our co-operators in the higher spheres comes about naturally and easily, and no harm can come to us if our spiritual awareness is developed sensibly and with moderation. Normally, progress is slow and easy, and brings with it a full, rich, and happy life. Besides receiving messages, we receive good health and knowledge. The properly developed psychic person radiates confidence, quickly recovers his energy after effort, and finds himself in tune to answer questions on subjects he has never studied or with which he would not normally be familiar.

The wrong attitude is to be tempted to rush forward too quickly and not observe the maxim that there should be moderation in all things. While we are in the physical body we have our normal earthly work to do, and so must maintain a proper balance between the two worlds, in things material and things spiritual.

I asked a very gifted psychic who operates on a highly spiritual level what are the best conditions to cultivate for mental mediumship. His advice was that in the first place we must cultivate single-mindedness and learn to control the emotions. Never overcrowd the mind with too many thoughts and desires, and never make a decision when in a

highly emotional state. Emotions set up disturbing vibrations, and a mind affected by them is liable to make hasty decisions.

Concentrate for a short time only on a problem or question, then leave the natural processes we have described to produce the answer. These operate best when not interfered with by an over-anxious mind. Allow the mind to relax as far as possible after the problem has been stated, in order that the mind shall be receptive to external influences and not cause any distortion of the incoming thought force by its own dynamics. When we seek inspiration or guidance we very often have to wait for the response, but the more we are able to relax the greater are our chances of receiving a clear message at the right time.

This higher range of inspirational thought is constantly being radiated, and each one of us in his own capacity can tune into it, and through mental mediumship receive knowledge, help, and inspiration for the benefit of humanity. This also has a direct bearing on spiritual healing, as will be seen in the course of this book.

In the following pages, therefore, at the express wish of the many who have told me that they have received considerable help from studying the previous record of my experiences,¹ I am taking up the story where I there left off, which shows very strikingly the entirely different road along which I have since been guided.

It also demonstrates very forcibly the important factor of health in relation to psychic research, and the way in which we can do a great deal to keep ourselves in normal good health by a better understanding of the laws of the universe.

¹ *In Search of the Hereafter* (Harrap, 1952).

I

PSYCHIC OR SPIRITUAL?



ON entering into the next stage of my research I was brought to the realization that I was now passing beyond the purely 'phenomena' aspect, which I recognized was nothing more than the gateway into higher knowledge of our next phase of existence in the Hereafter.

As an outcome of my first four years' investigation two things had impressed themselves on my mind very forcibly, one favourably and one unfavourably. I had seen what a tremendous difference it made to the lives of myself and all those who had acquired this knowledge and evidence of continued survival. It had given us all a more definite purpose in life; a happier outlook; and a greater tolerance and love of our fellow-men.

But in the other direction the thing that dismayed me was to see how many people approached this subject wrongly, for no higher motive than curiosity or a desire for some new sensation. These people not only tend to bring the whole subject into disrepute, but risk dangers of contacting—through their non-spiritual outlook—harmful or mischievous entities.

So many, too, are not prepared to advance beyond the preliminary stages of 'message-hunting.' They go from place to

place, from medium to medium, quite content to continue indefinitely in that phase, and evincing no desire to progress to the more spiritual side of development and creative evolution.

I appreciated to the full the great value of phenomena for the purpose of securing proof of survival, and for providing so much comfort to the sorely bereaved. In fact, I encountered during my correspondence with readers of my previous book six separate instances where this knowledge, and the wonderful proofs given to them, had definitely saved them from suicide. But I realized that one could not stand still at that stage, and—although it was only natural to desire continued contact with one's loved ones—it was now necessary to seek communion with some of our higher teachers and co-operators.

It is obvious that these higher contacts are not given to one unless there is evident willingness to progress in that way, and that the message-hunters and those concerned principally with material affairs would not be given any such opportunities from the Other Side.

Apart from the fact that I had been feeling an increasing desire to speak with some of these higher spirits for some time, it also seemed that I was being led away from the purely psychic realms, inasmuch as I found myself—seemingly by chance—brought into the paths of several very gifted non-professional mediums and mystics of exceptionally high spiritual attainments. I use the phrase "by chance," but I have come to the conclusion that nothing happens by chance; I have been able to trace back a perfectly ordered and marvellously planned pattern in all that has happened to me.

It would not have been easy to have found these mediums by my own efforts, and it was quite evident that those on the Other Side had worked to arrange such meetings for me. It

was appreciated that I did not wish to cease all communication with my late wife, but she herself proposed a simple solution by expressing to me the desire that I should now confine my sitting for talks with her to two or three a year, on such anniversaries as her passing, her birthday, and our wedding-day.

The more I advanced with my research, the more I realized the unfortunate fact that gifted mediums in this country can be counted on the fingers of one hand. One is forced to admit that the majority are very mediocre, and I believe this is due to two causes. One is that so very many of them start practising their gifts before they are fully developed, and so remain at the mediocre stage, and the other reason is that with too many of them the money element takes the upper hand. Naturally, a medium who devotes full time to his or her work must live and therefore cannot give sittings free, but I have seen in several cases the power taken away from a hitherto good medium because the commercial aspect has taken pride of place.

This mediocrity seems to apply particularly in demonstrations at public meetings and in many spiritualist churches. I have not seen a single demonstration at such places that would impress me or would be likely to impress the ordinary critical newcomer. I question the propaganda value of such meetings; unless a demonstration can provide first-class evidence it is surely best to cut it out altogether.

Within the space of a few months I was brought into touch with four remarkable people through whom I was able to make contact with those on the higher spheres. One of these was the lady at a certain South Coast town whose first talk with me was recorded in the appendix of my previous book. Subsequently I had other equally fine talks and teachings through her at irregular intervals.

These talks were held in a beautiful little room, which was

symbolic of the Upper Room in which the Disciples met some two thousand years ago. I am not normally at all sensitive to influences of any kind, but each time I have entered this sanctuary I have felt the high spiritual atmosphere. It has been interesting to note the manner in which contact with these higher spirits is made. They are not able to lower their vibrations to come through to us direct; this has to be done through lesser spirits. For example, in this case, contact is first made with the medium's little daughter (who is her first 'control'), and after a few minutes' conversation the next higher 'control' takes over—a Catholic priest. Finally, he passes over to the higher spirit.

I have had some very wonderful sittings here, which have been recorded verbatim. Some very notable people have also been brought to this sanctuary from time to time, and have gone away afterwards with a new feeling of reverence and awe that they would not have believed possible.

The next person I was brought into touch with was Ronald Beesley, the noted healer, and another who has dedicated the whole of his life to this service. In addition to the important part he played in the detailed investigation I was making into all aspects of spiritual healing, I also learned from him a great deal concerning the truths of creative evolution. His work is described in the portion of this book dealing with the right and wrong types of healing that are now being so widely practised.

About the same time I had a telephone call one day from a Miss Winifred Moyes, one of the leading personalities of the Greater World Christian Spiritualist League. From her conversation over the telephone I gained the impression that she was a vigorous, very active woman in the prime of health. I made an appointment to meet her, and then it was that I discovered she was entirely bedridden and partially paralysed, and that the wonderful work she was doing—a full day's

job every day of every week right through the year—was all carried out from her bed, with a cheery smile and remarkable clarity of mind and concentration of will-power. I realized I was in the presence of a very marvellous person.

She is also quite a gifted medium, through whom a high spirit has manifested for many years. Several well-known people have also spoken through her from time to time, including Lord Lister, the eminent surgeon. In the years before she was stricken with her illness her 'control,' who goes under the symbolic name of Zodiac, has explained in public halls and churches all over the country the Divine laws which relate to life here and in the Hereafter. One hundred and sixty-six of his addresses have been transcribed into Braille, and are loaned to the blind free of charge. I have read many of these, and they are truly wonderful teachings.

I was particularly impressed by the spiritual and non-commercial aspect of the work of her Association, and the very fine welfare work which is associated with it. During the war of 1939-45 free night-shelters and hostels were maintained, and the present work of the Leeds Free Night Shelter and Home for lonely and destitute women and children is now known and respected throughout the whole of Yorkshire. Practically three thousand cases were catered for during 1952 alone.

Similar work is being done from the League's London headquarters at Holland Park, and the whole of the organization is carried on and supported by free-will offerings. This is indeed a very practical way of putting Christian Spiritualism into real effect.

The fourth interesting person with whom the Spirit people brought me into touch during these months was Eva Lees, the very active and energetic septuagenarian daughter of one of the most famous mediums of all times—Robert James Lees, who was born in 1849. From her I learned much of

his remarkable work and gifts, and a great deal of facts hitherto unpublished concerning his service to Queen Victoria, who was able to converse through him with her beloved Prince Consort.

There has undoubtedly never been another medium in recent generations of his calibre, and this was obviously owing to his high spiritual development, even from his earliest years. He had his first clairvoyant experiences at the age of eight, and from then onward his exceptional gift continued to unfold, and he was no more than fourteen when the spirit of the Prince Consort manifested through him.

This story, which has had to remain confidential for many years, can now be revealed, and it is indeed a remarkable one. Queen Victoria at that time was inconsolable with grief, and her Ministers had the greatest difficulty in getting her to concentrate upon the affairs of state.

Jimmy Burns, the editor of a psychic-research journal, was present at one of the seances at which the boy medium went into deep trance, and a spirit purporting to be the Prince Consort spoke through him. Burns was extremely impressed by the evidential value, and decided to publish a report of it in his journal, a copy of which he sent to Windsor.

The Queen was also very impressed with the evidence, but went very carefully and diplomatically to work in following it up. She sent two of her statesmen, one of whom was Lord Stamfordham, to approach Lees incognito and make some investigations.

When they arrived at the house Robert Lees' father—having no knowledge of their real identity—agreed to allow them to have a sitting with his young son. They had only been sitting for a few minutes when the boy went into deep trance, and the Prince Consort came through. He arose from his chair, and came forward to greet the two courtiers, saying: "You are Stamfordham, and you are ——" (mentioning

the other peer by his name). They thereupon had to admit it, and the young medium then shook hands with them by the secret masonic sign. This was followed by a long and detailed talk by the Prince, who gave the statesmen some highly personal evidence and messages to take back to the Queen. Before they left the Prince wrote a message through the boy's hand, signing it with a certain name which he used only when communicating privately with his wife.

The result of this visit stirred the Queen to immediate action, and she summoned young Lees to the Palace. During the next two years he conducted several seances in the Queen's private apartment, and she was thus enabled to have the joy of many long personal talks with her late husband. She made every effort to persuade Lees to become one of her personal attendants so that he could always be near to her, but this he declined. He pointed out that she had quite a good medium already in John Brown, her Scots ghillie, through whom the Prince could speak to her; but it had to be admitted that Brown was not of the same high calibre as Robert Lees.

Three years later Lees left organized Spiritualism, so that the mystical side of his mediumship could become fully developed. This was evolved to a higher degree than any other medium of the age has achieved. His daughter told me how, as a young girl, she had walked into her father's study one day and seen two strangers standing by his desk. These proved to be materialized spirits, and so great was Lees' spiritual power that they were able to materialize in full daylight—sometimes as many as four spirits at a time—and sit talking with him in the direct voice. This was, in fact, the way in which several of his books were dictated to him.

This, of course, is very far advanced above the usual type of materializing phenomena of the present day, which—

owing to the lack of spiritual development of most present-day mediums—has to take place in darkened seance rooms. It has been explained to us that, with the power of the average medium, daylight breaks the ectoplasmic rods which are necessary for materialization and direct voice, and that seances must therefore be conducted in the dark or in red light, until such time as another medium arises with the spiritual power of Robert James Lees.

I have investigated this aspect very closely, and it seems that the two phenomena are quite different. The materialization of present-day seances depends on the drawing off of ectoplasm from the body of the medium, from which the spirit manifesting builds up. But the materialization of Lees used no ectoplasm at all from the human body; the spirits drew upon an etheric kind of plasm, and the phenomena should more rightly be termed etherealization, as one communicator said to me. This is the type of manifestation that undoubtedly occurred on many occasions as recorded in the New Testament, and must have been the means whereby Jesus returned and showed Himself to His Disciples.

If there were anyone of Lees' spiritual calibre living on earth to-day it would be possible to obtain such evidence as would break down the defences of the greatest sceptic. Many eminent men of the day were numbered in Lees' circle, including bishops, cardinals, and noted statesmen. Among those who spoke through him were Archbishops Temple and Benson, and Cardinals Newman, Manning, and Gibbons.

It will be appreciated how the mediumship of to-day is not on the same level as, or even comparable with, that of the great Victorian medium. But I believe the time is not far distant—indeed, we have already been assured so by our co-operators on the Other Side—when spirits will manifest to us in broad daylight, in public places and in private homes.

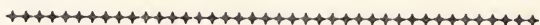
The prophecy in this respect has been recorded by a high spirit teacher in these words:

We are approaching the appointed time for victory over materialism. . . . The time is coming when the earth shall be ruled by a great spiritual force, which will be so powerful that spirit people will manifest as spirits without physical bodies, because the minds of men will then be able to perceive and comprehend them. . . . The age of spiritual power for this particular world is due, and there will be such manifestations as have not been witnessed on your earth before.¹

¹ *God's Kingdom Come*, by Arthur Griffiths (Simpkin Marshall, Ltd, 1953).

II

A NEW ASPECT OF SPIRITUAL HEALING



THE first year following my intensive investigations of the various forms of psychic phenomena was mainly devoted to two very opposite aspects. One was the acquiring of the higher spiritual teachings that revealed the purpose and the reality of the Hereafter, as summarized in the preceding chapter, and the other was to conduct an inquiry into some of the recent research on the subject of spiritual healing, now recorded fully in this book.

Phenomena investigation I now confined to occasional seances of a particular nature, or for a special purpose. One of these was a materialization seance to which I was invited in a private home at St John's Wood, which a well-known medium from Scotland was visiting.

Readers of my previous book will recollect how I related that I had attended some dozen 'materialization' seances, but that I was not satisfied with any one of them. On this later occasion I had the opportunity of sitting under a medium whom I was satisfied was entirely genuine, and the seance was held under test conditions. I would thus be able to decide if I thought this type of phenomenon was to be recommended for the private seance, or should be confined to the experimental laboratory—admittedly a very controversial point.

The medium was under the surveillance of three ladies of my circle immediately preceding the seance, and they went into an ante-room and saw her stripped and re clothed in a plain black dress, which they were able to examine carefully. We were also able to examine the cabinet and the room, with complete thoroughness.

Weather conditions were not good, and it is noticeable how atmospheric conditions on our side affect results. Extreme heat, or thunderstorms in the area, react adversely on the spirit bodies coming into our atmosphere. This particular evening was a blazing hot one in mid-June, and thunder was in the offing; so it was not perhaps a very fair instance to select for criticism.

Results so far as phenomena were concerned developed quickly, and altogether some fifteen spirits manifested in full-length figures. There was, however, a great similarity between them all, both in appearance and voice; and, although some of the circle members received quite good evidence, I was unable to accept the spirit who came to me, nor was I at all happy at the obvious distress that seemed prevalent among those materializing.

That could have been due to the atmospheric conditions, as I have explained; but I also sensed that to operate near the earth plane and take up even temporarily again physical conditions was an effort and not a happy one. It was such a contrast to the obvious pleasure shown by them in mental-control seances, or even in direct voice. It recalled to my mind the observation that my wife had made some while ago, that it was distasteful to her to have to cover herself with ectoplasm in order to show herself. In addition, for this—the lowest type of psychic phenomena—the spirits have to break and pass through the lower astral spheres to reach us.

My conclusion on leaving this seance was that I did not wish to experience further seances of this nature, except for

some special purposes of research or in, say, an experimental laboratory.

This particular medium, however, has undoubtedly contributed a great deal to the evidential value of psychic research, and I know several experts who have sat with her and obtained irrefutable proof. Perhaps one of the most amazing experiences was that of a hard-headed Edinburgh business-man, whom I had the pleasure of meeting, and who told me of one occasion when he was at a test sitting with this medium, with only his stenographer present with him.

Shortly after she had taken her chair, in a red light that gave sufficient illumination for everything in the small room to be seen, her 'control' came through and announced that the medium was suffering from stones in the gall-bladder, which would have to be removed before they could use her that evening as their instrument. For that purpose it would be necessary to disintegrate her physical body while the trouble was removed from the gall-bladder, and that the sitters must not, therefore, be alarmed.

Within a few seconds they watched with amazement as her body began to shrink, the clothes started to sag, and in a matter of less than two minutes there was nothing on the chair except a small pile of empty clothes! In spite of the warning, the sitters were definitely alarmed, especially as some five minutes passed, and there was no sign of the medium returning to her body. Then the voice of 'control' was heard, saying they had completed the operation, and their instrument would be returned to her body perfectly well. The clothes began to take shape, and slowly filled out until the medium was sitting in her chair again, looking just as she had done before the dematerializing. At the end of the seance, when she came out of trance, the amazing incident was related to her by the sitter, at which her only remark was: "How interesting!" The indisputable fact, however, is

that the gall-bladder trouble was completely removed from that time onward.

A few months after my seance with this medium I was brought into touch with two hitherto unexplored aspects of non-medical healing. The first was that of psycho-therapy and the latter cosmic therapy (or radionics).

The former appeared to embrace a more scientific background than many types of spiritual healing, and for that reason was attracting the interest—and in some cases the active co-operation—of individual orthodox doctors.

I decided to make a thorough investigation of this, and for this purpose received the fullest co-operation of the Principal of the Institute of Psycho-therapeutics,¹ Ronald Beesley, at the headquarters at Queen's Gardens, near Hyde Park, London.

I was given the opportunity of going through the files of patients, and selecting a number which seemed to be the most interesting cases, covering as wide a variety as possible of different illnesses and all age-groups. I then arranged to interview privately many of these patients, and also obtained their medical history as given by their own doctors and hospitals they had attended.

I also went very fully into the details of this type of healing, listening to a number of the lectures to students and watching demonstrations, so as to get a sufficiently comprehensive grasp of the subject to enable me to weigh it up and see how it differed from other kinds of spiritual healing.

One of the main differences seemed to be in the fact that the average spiritual healer claims that all that is necessary is for the hands of the healer to be placed on the particular parts of the patient's body that are causing trouble, and the

¹ Now the College of Psycho-therapeutics, a training establishment for healers who are able to take full graduate courses there.

healing power will flow through and achieve the required result.

The psycho-therapist contends that a healer must be properly trained, and that healing is as much a science as any branch of medicine. He agrees that a healer is merely an instrument used by those on the Other Side, but argues that every instrument is expected to become as perfect as possible, and that the untrained healer is an imperfect instrument.

There seems to be a certain amount to be said on both sides. If healing is being poured from a Divine source through certain people who have been chosen as channels for this work, then one might agree that it is the source that really matters and not the instrument. Support is lent to this argument by the amazing cures that have been effected by completely untrained healers (some of which I record later in this book). On the other hand, it seems more logical that one who has the healing gift can achieve greater results by fuller training, just as in the case of an artist or musician, and I have watched the improvement in the work of certain healers who have gone through this training course.

Another difference between the ordinary spiritual healer and the psycho-therapist is that the former more often treats the *effect* whereas the latter diagnoses and treats the *cause*. In cases of paralysed limbs I have watched the average healer working on the affected limb, whereas the psycho-therapist does not pay any attention to the limb at all, but will concentrate all the healing on the particular nerve-centre that was the *cause* of that paralysis—very often the base of the spine.

I have met scores of most sincere healers up and down the country who freely give up all their spare time to this selfless work. In most cases they are able to alleviate much pain and suffering, but very often it is no more than alleviation, and does not result in permanent cures. In that direction there is

this other school of thought that claims that such healers—provided they possess the gift—would have been able to achieve permanent cures if they had been fully trained.

There is no doubt that spiritual healing has become an important factor in the nation's welfare, and the spread of this is evidenced by the long waiting list of patients at practically every healing centre throughout the country.

Not long ago I was talking to a well-known Harley Street doctor on this subject, and he made this very significant admission: "I believe that medical science has gone as far as it can in certain directions, especially in psychiatry, and that we shall have to recognize the necessity to tap some of the sources of the Unseen. We in the medical profession have no time to deal with more than the physical body; the rest is outside our profession. But that is where we may find it of great value to co-operate with those who have made a study of it."

It is indeed a tragic thing to learn that the second largest industry in this country has now become the industry of sickness. The official figure given as the present estimated annual cost of sickness in Britain is one thousand five hundred million pounds, and it is still on the increase.

Spiritual healers have discovered that disease is caused by the lack of attunement between the physical and spiritual bodies. We are told in the Bible that there is a physical corruptible body and a spiritual incorruptible body. The latter interpenetrates the former and through the nervous system affects its functioning.

It has been found that the sicknesses caused by the disturbance between the two bodies show themselves in countless nervous and bodily disorders which, when subjected to the X-ray machine or the usual medical methods of diagnosis, reveal negative results, with the effect that there is produced in the patient a bewildered state of mind upon which the

imagination plays until—not knowing what the complaint may be—his agony of mind causes suffering much worse than the complaint itself.

The so-called ‘miracles’ of healing are now being revealed as the working of natural laws, but these are laws operated through the power of Divine Intelligence, which frees the body from its infirmities. To-day we are standing upon the brink of the earliest Christian message of all times: “Concerning spiritual gifts, brethren, I would not have you ignorant.” But the great gift of healing has been allowed to fall into sad neglect by the churches.

What the spiritual healer is doing, of course, is carrying his healing into the fourth dimension. The third dimension, to which the rank materialist is limited, is the third plane of consciousness on which we are now living in the physical body. But when we pass out of our physical bodies we enter the fourth dimension, or fourth plane of consciousness. In sickness there is too strong a division between our two consciousnesses, as a result of which a hypersensitive state develops.

One thing that I have noticed about the psycho-therapeutic healer, as compared with the ordinary healer, is that he seems able to promote *self-healing* in the patient, so that in due course each patient can learn how to keep himself or herself in perfect health. That is indeed important.

The treatment of the *cause* instead of the *effect* is also of great importance, and an interesting development. Most of the disturbances of the physical body have been found to arise from agencies outside our control, such as pre-natal incidents, accidents, and so on. The main reason why these remain with so many people is the prevailing conditions of living, and this is especially the case in regard to the terrible scourge of rheumatism and arthritis. There is no satisfactory curative treatment that the medical profession can give, as

rheumatism develops in the mental field before showing in the physical field. Our mental state, therefore, has a great bearing on it.

One of the healers whose work I was investigating told me of an interesting case in this direction. A lady had come to him for treatment of long-standing rheumatism, and he gave her a six-months' course. During that period she began to show marked improvement, and towards the end she was able to walk about quite easily for the first time for years.

She then returned to the country, where she had been living, and he did not see her again for some time. Then she visited him once more, and he was disappointed to find that she was back to the state she had been in when he first began to treat her. He was puzzled, as there seemed no reason why her recovery should not have been permanent. While he stood there with his hands resting lightly on her there came to him a voice clairaudiently: "Ask her why she will not forgive him." Thereupon he passed on the question to her, and asked her: "Why won't you forgive him?" Immediately she flashed back angrily: "I will *never* forgive him!" The healer stood back, and said gravely: "In that case I can never heal you. I don't know what your story is, but so long as you are nursing revenge, so long will your rheumatism remain with you." She would not yield, and I learned that the lady's rheumatism has grown steadily worse, and that the finest healing in the world would be of no avail.

This seems to offer an explanation as to why some patients do not respond to spiritual healing. There is something in their mental set-up that is preventing the healing rays reaching them. On the other hand, this does not explain why truly spiritual and right-living people fail to be cured. I know of several such cases. Here I believe the answer may be that the healers they have contacted have not been on their vibration, for I am convinced that the same point applies here as it does

to obtaining communication with those on the Other Side through a medium.

Readers of my previous book will recollect how many quite good mediums I contacted with negligible results, but that when I had a sitting with a medium who was obviously on the same vibration as myself the results were first-class. I have had the same experience with healers. When I was suffering from an internal complaint—not of a serious nature, but one that adversely affected my general health over a matter of many years—I received healing treatment from several different healers (trained and untrained) over a period of some four years, without any appreciable improvement. The one healer from whom I was able to obtain almost instant relief was Mrs Nan Mackenzie (whose work is also described in my previous book); but, unfortunately, I was unable to find the time to attend for any regular period of treatment, which is undoubtedly necessary—especially for any complaint that has been long-standing. Some patients seem to be under the impression that they can be cured at one visit, which is obviously unreasonable and illogical. It may need six to twelve months of healing with treatments, say, once a month or even more frequently, to cure certain cases.

Mr Ronald Beesley, whose psycho-therapeutic healing has proved so successful, told me that he had found that about eighty per cent. of all physical ailments come from mental tension.

“Fear is the one thing that interferes most with natural healing processes,” he said. “The approach of fear of any kind will reflect itself on the silver screen of the imagination. With the neurotics, this imaginative screen becomes the real world, so they live in a world of illusion.”

Hypnotic healing, of course, is frequently used on neurotics, but I do not believe that this is a good thing from all I have

ascertained on that subject. It undoubtedly has its dangers. What people do not seem to realize is that hypnotism results in one stronger conscious mind temporarily superseding a weaker conscious mind. The hypnotic patient, therefore, can only be a subjective person, and it is never wise to allow one's mind to be subjected to another's. Here the subconscious is the dominant force, as it tells the conscious mind what to do when it wakes up. Thus hypnotism is an artificially produced state, and does not in any way help the conscious mind to develop deeper understanding, which is essential for a permanent return to good health.

III

HOW THE SPIRITUAL HEALERS DIAGNOSE



ONE of the aspects that particularly interested me was to find out how spiritual healers diagnosed the various ailments of patients who came to them in the first place. The usual procedure when one visits a doctor or a hospital is to supply them with a full story of one's symptoms and past medical history. The spiritual healer does not ask the patient anything, but *tells* him or her what the symptoms are, and diagnoses the complaint.

Diagnosis is obviously of the first importance, as otherwise the treatment to follow may not be successful. Occasionally a healer will only be partially correct, but I have not yet found an instance where a healer of long experience has ever missed the mark.

Their methods of diagnosis seem to vary a good deal. I found one healer would pass his hands over the patient's body until he reached the pain centre, when he would immediately experience a sharp tingling in his finger-tips. Another healer would follow the same procedure with his hands, but when he reached the afflicted spot he would see clairvoyantly a small bright circle of light centre over it.

Other healers receive the diagnosis impressionably from their own healing 'controls.'

The psycho-therapist uses quite a different method, and I have been extremely fascinated watching Ronald Beesley carrying out his diagnosis of complete strangers, and seeing their amazement as he has informed them of all their symptoms and medical history.

Here I should explain that his diagnosis is based on the theory of emanations and radiations from the human body. It has been scientifically proved that every one of us has auric radiations, which means that all of us have our own wave-lengths, according to our personal qualities and characteristics, and that every one's wave-length is different, just as all the millions of people each have individual finger-prints. Certain gifted and trained psychics, such as Beesley, are able to see a person's aura, and are able to transcribe the radiations as a living record of any event of importance that has taken place in the patient's life since birth. From that record it is possible to see the weakness of any particular function, for every break in the physical, mental, or spiritual is clearly shown in the aura. It is also possible to trace at what period in one's life any relative events took place, and many of the illnesses of later life have been found to arise from an incident in childhood.

Throughout all investigations I have undertaken I have always believed in making a point of experiencing things and, so in this instance I decided once again to test the value of this auric diagnosis myself. Ronald Beesley kindly offered to draw my aura (which he sketches in a few minutes on either a blackboard or a sheet of paper) and to tell me what he deduced from it. I could then check up each point if there was anything that did not tally. I should like to set out the details of this auric reading, I should like to show the complete aura of every human being.

These are the losses and shocks already recorded in physical aura. The smoothing of the emotional aura is to be expected now that I have reached full contentment and peace of mind.

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I was not really impressed until we came to the end of the evening, when the lecturer invited any members of the audience to come up to the platform for treatment. I had the idea that all spiritual healers did their work in trance, but it was not so here. The whole thing was quite natural.

I suppose there were about half a dozen in all who volunteered—about an equal number of men and women. I was as much intrigued by the method of diagnosis as of the actual treatment. The lecturer had a large blackboard at his side, and as patients came up they sat down on a chair near by, and

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HEALER'S DIAGNOSIS

AUTHOR'S NOTES

Etheric
Remarkable protective aura all
round you (like a feather).

Had many remarkable escapes in action in First World War (in Battle of Somme) and in Second World War in enemy air actions. Escaped without a scratch.

The first public demonstration of auric diagnosis that I witnessed was by this healer at Caxton Hall, Westminster. One of the most interesting cases that evening was a City of London business-man named Mr George T. King, whose case I was able to follow up by a personal interview. I will let him

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so it was a
to

All my life I have
so it was
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TOWARDS THE HEREAFTER

the plate. At the end of the ten days they discharged him, stating that they could not find anything organically wrong. Nevertheless, as the months went on he showed no sign of any improvement, either in his mental response or physical conditions, and it was quite evident he was suffering definite pain from the swollen hip.

When he was two years old I heard through a friend about spiritual healing, and in particular the type of healing known as psycho-therapy. I succeeded in obtaining an appointment at a village of Psycho-therapeutics, and Trevor was diagnosed as being a case.

Mr Beesley, who was the head of the main causes was one of the glands had been won infection virus in the bl He also found

Neverthless, I had seen no improvement in any of the conditions, and it was a relief when he was two years old I heard of spiritual healing, and in particular the type as psycho-therapy. I succeeded in obtaining an appointment by the principal, Mr Beesley. He found immediately that one of the main causes was glandular trouble, and that none of the glands had been working since birth. This was due to an infection virus in the blood stream affecting glandular development. He also found there was slight dislocation of the left hip, where the pain and swelling were, which would not necessarily show on an X-ray plate. There was also another serious defect, which Mr Beesley did not tell me at the time, for fear of worrying me, but which I was told about after it had been cured. This was that he found the two portions of the brain had not joined together at the top of the head, and until they could be closed up no mental responses could be hoped for. This was a thing that could not be achieved by any medical or surgical means, but only by this kind of healing. This, in medical terms, we were told, is known as "delayed closure of the fontanelles," with front lobal pressure. The skull was thin and soft. The healer found him to be generally an unco-ordinated undeveloped child, with his feet and friable.

This visit took place in June 1949, and thereafter I took Trevor along there once a fortnight for treatment. After three or four treatments he began looking more normal than I had yet seen him. The healer explained that the correction of the hip joint was a delicate job of manipulation, but this was corrected in two treatments.

In August, only two months later, he was able to stand up for the first time, and then started walking—just a few steps

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Here I should explain that his diagnosis is based on the theory of emanations and radiations from the human body. It has been scientifically proved that every one of us has auric radiations, which means that all of us have our own wave-lengths, according to our personal qualities and characteristics, and that every one's wave-length is different, just as all the millions of people each have individual finger-prints. Certain gifted and trained psychics, such as Beesley, are able to see a person's aura, and are able to transcribe the radiations as a living record of any event of importance that has taken place in the patient's life since birth. From that record it is possible to see the weakness of any particular function, for every break in the physical, mental, or spiritual is clearly shown in the aura. It is also possible to trace at what period in one's life any relative events took place, and many of the illnesses of later life have been found to arise from an incident in childhood.

Throughout all investigations I have undertaken I have always believed in making a point of experiencing things first-hand, so in this instance I decided once again to test the accuracy of this auric diagnosis myself. Ronald Beesley kindly consented to draw my aura (which he sketches in a few minutes on either a blackboard or a sheet of paper) and to tell me what he deduced from it. I could then check up each item, and see if there was anything that did not tally.

Before setting out the details of this auric reading, I should first explain that the complete aura of every human being

surrounds him in an oval of colours blended like a rainbow, each colour representing a different part of his make-up. The aura nearest to our body is greyish, and is the physical. Next comes the red aura, which is the emotional; then the yellow, which is the mental (namely, the intellect); fourthly, the green, which is the psychic; and lastly, the blue of the spiritual body. On the outside, surrounding all the other auras, is the purple, which gives us protection during our earthly life. If that purple is very broken or weak, the protection is not good, and such people may be very accident prone.

The story told by each aura is fascinating. The greyish-white mist that is nearest to our body shows our physical emanation and the magnetic forces on which our physical body is operating. The red emotional aura is linked with all the turbulent parts of our make-up. An actor, for instance, was seen to have this aura very pronounced, because he normally had to use that part of his personality a good deal.

The yellow aura—the mental—is the body of the mind. It varies in shade very much; if the intellect is directed into selfish or other undesirable channels it shows a dull tint. On the other hand, if it is centred on unselfish and high objects, it becomes a brilliantly clear primrose yellow or golden.

The green is the aura of our astral body, and is concerned with our intuition. We know intuitively when a certain course of action is right, even when the mind and reason disagrees. It has been confirmed that intuition is always the better judge, and the one we should obey. The furthest aura from the body is the blue of the spiritual. Here again the shade varies considerably, as would be expected. The lighter the blue the more spiritual the person. The very high spirituality shows a bright lilac-blue or ultramarine, but unfortunately is rare at the present day.

“When the spiritual body needs to communicate with the physical mind,” I was told, “it uses the channel of intuition

(the green aura). That is what we know as the promptings of conscience. Conscience is a communication from our spirit mind—our real self.”

That means, of course, that our spiritual forces should be the deciding factor in everything we do. We are so much immersed in the density of our physical world that it is not until we extend the periscope of our earthly mind into the sea of spiritual consciousness that we can see a new world—a world of colour and a vision of reality.

On the following pages is set out the details of the auric reading that Ronald Beesley made for me, and, although there were one or two incidents—such as the pre-natal one—of which I was not aware, it will be seen how very accurately the auras tell in turn the history of my physical, mental, and etheric experiences from birth until the present day.

What seemed to impress Beesley most of all was the very remarkable protective aura around me, without a hint of a break anywhere, that had given me protection in many great dangers throughout my life, including a number of seemingly very close escapes during both Wars. It is extremely interesting to compare the two columns side by side (see diagram at p. 147).

HEALER'S DIAGNOSIS

AUTHOR'S NOTES

Physical aura

Aura starts higher on right of body than on left, showing that birth was slightly previous.

This would give a sensitive tendency up to the age of three years old.

It is not until we get to age of seven that health of this patient settles down.

I was not aware of this, but checked up that this was so, and that my mother nearly lost her life.

There was some anxiety about my physical weakness for first three years.

From time I started my school-life I settled down to normal good health of an active, sport-loving boy.

HEALER'S DIAGNOSIS

AUTHOR'S NOTES

Physical aura

We then find either an accident or an illness round about fourteen or fifteen, which caused certain amount of sensitivity to head and ears.

This also links up at about same time with great emotional loss (possibly loss of a parent), which created great disturbance in each of the aura.

Health gets quite good again until we have another emotional break (about mid-life) which seems to be linked up with a marriage partner. This caused a physical reaction and temporary breakdown in bodily functions.

Second but worse emotional break occurs about ten years later.

There seems as if there are two lines of forces which come together and they unify, and will be seen in the emotional aura.

Emotional

The main emotional breaks are clearly visible at about sixteen, forty-four, and fifty-two years old. Now it has smoothed itself out, and taken on quite a nice even contour.

During my fourteenth year had two accidents (one a cycle smash) that caused slight concussion.

At age of 16 I suffered great bereavement of member of family (*not* a parent) which deeply affected me.

Two years later went into Army to serve through First World War. Had very good health, continuing till my forty-third year, at which time my wife was taken dangerously ill, and doctors doubted her recovery (although she did). My gastric troubles started about this time, when I rejoined to serve through Second World War, and spent several periods in hospital.

At age of 52 my greatest loss was suffered, when bereaved of my wife.

Reached conviction of personal survival here.

These are the losses and shocks already recorded in physical aura. The smoothing of the emotional aura is to be expected now that I have reached full contentment and peace of mind.

HEALER'S DIAGNOSIS

AUTHOR'S NOTES

Mental

Exceptional uniformity here. Still goes on, despite emotional and physical disturbances. Never loses its identity, is consistent all the time; no deviation of purpose or principle here. You had to make your own mental stand.

Only one instance where it went adrift—about mid-life. You went off temporarily on different track.

Main mental track resumed few years later, and no break even at great disturbance at age fifty-two. In fact, then extended and followed steady and even firmer course.

Psychic (or Astral)

Mental forces have depended on intuitive faculty (without your knowing it). Psychic is intermediate between mental and spiritual forces. Change in tactics about five years old. Subject change at about fourteen.

Another change in 1939.

Psychic started in 1938.

Perfect line since age fifty-two to fourth dimensional phenomena.

Centre of direction now clear, all previous was training. This was purpose for which you came.

This evidently refers to my writing, which was my main love from earliest school-days, and never waned. Parents wanted me to take up another career, so had to "make my own mental stand."

This was on outbreak of Second World War (age forty-four) when I had to leave my journalistic work for six years to do Army work.

Resumed journalism day after demob. Did not even break work at time of wife's passing, and since have extended it further than ever before.

Started writing stories at age five. At fourteen started weather research.

Outbreak of War.

Was unaware of this, but has been confirmed since.

At age fifty-two started writing on psychic matters.

HEALER'S DIAGNOSIS

AUTHOR'S NOTES

Etheric

Remarkable protective aura all round you (like a feather).

Had many remarkable escapes in action in First World War (in Battle of Somme) and in Second World War in enemy air actions. Escaped without a scratch.

The first public demonstration of auric diagnosis that I witnessed was by this healer at Caxton Hall, Westminster. One of the most interesting cases that evening was of a City of London business-man named Mr George E. Mainwaring, whose case I was able to follow up some weeks later by a personal interview. I will let him tell his own story.

All my life I had been a pretty active all-round sportsman; so it was a rude shock to me when, in the early 1930's, I had to give up everything of the sort. This was due to the development of some unknown spinal trouble. Although I was still able to continue my professional work, I was never free from pain, day or night.

I was then living at Westcliff-on-Sea, and in August 1935 I came up to London to see a specialist. He diagnosed my trouble as spondylitis—a type of inflammatory infection of the vertebræ.

The specialist sent me for a period of treatment at a London clinic, where I was given massage and manipulation, and electrical treatment. But I showed no signs of improvement under this, and the doctors then decided that it might be advisable to have my tonsils out, which seemed to me a bit late in the day for a man close on forty years of age!

However, I took their advice, and had my tonsils removed, but it did not make the slightest difference to my spinal trouble. I was then sent to the Middlesex Hospital, where I was given deep X-ray on the spine.

I still did not respond to even this more drastic treatment, and finally I was sent to the Manor Hospital, at Hampstead,

where my spine was put under a radio-active pad, and where I also had a period of massage and ultra-violet ray treatment.

Eventually I came away from there no better, and felt that I should have to resign myself to a life of continuous pain, and an ending of all my active pursuits.

Then I heard that a certain Dr Gilbert Scott was experimenting with a new technique for the administration of X-ray, at the Charterhouse Clinic, Weymouth Street, London. I managed to get an appointment with him, and then underwent a period of treatment at that clinic, which included a series of injections into the blood stream.

For the first time I experienced some alleviation, but could not get rid of the pain altogether. The slight improvement lasted for about two years, after which I relapsed to where I had started from. The spinal pains had now grown as acute as ever, and did not give me even a temporary let-up.

One evening, about a year ago, I caught sight of the announcement of a series of lectures on Healing that was to be given by Mr Ronald Beesley at Caxton Hall, Westminster. I had no knowledge or experience of spiritual healing, and did not feel particularly interested in it, although I had read reports about it in the newspapers from time to time.

On the spur of the moment I decided that I might as well go along and hear what it was all about.

So I went along on the first evening, and slipped into a seat at the back of the hall. I found the lecture quite interesting and opening up a new viewpoint and a new train of thought. But I was not really impressed until we came to the end of the evening, when the lecturer invited any members of the audience to come up to the platform for treatment. I had the idea that all spiritual healers did their work in trance, but it was not so here. The whole thing was quite natural.

I suppose there were about half a dozen in all who volunteered—about an equal number of men and women. I was as much intrigued by the method of diagnosis as of the actual treatment. The lecturer had a large blackboard at his side, and as the patients came up they sat down on a chair near by, and,

with a few strokes of different-coloured chalks, the lecturer sketched their 'aura.'

The evening's demonstration was about to end, and the lecturer had just said that if no one else wished to come up for diagnosis he would now ask the Chairman to close the meeting. At that moment something prompted me to stand up and say: 'Perhaps you can tell me what's wrong with me?'

Mr Beesley looked at me without replying for several seconds, and then said: "You have a bad pain in your back." He added that if I liked to come up to the platform he would give just this one further diagnosis.

I took the chair beside him, and his chalk was already busy sketching my aura, which looked most queer and unshapely! Then he told me I had an inflamed infection of the vertebræ, which I already knew was only too true. But he followed on by telling me the cause of it, which I certainly did *not* know.

He said that my aura showed a break at the age of about eighteen months, when it appeared that I had had an accident which injured my spine. I could recall hearing of no such accident, but agreed to check up on it, which I did later, and to my surprise I found that when eighteen months old I had been pitched out of my pram on to my back!

The few minutes' treatment that evening quite definitely gave me some alleviation of the pain, but I was told that it would probably require a short regular period of treatment to cure it.

Accordingly, I attended at the College for once-a-month treatments, which each lasted just under an hour. The first of these I received in January, and by the end of March I was entirely free from pain for the first time for twenty years. Since then I have never looked back, and I have never experienced the slightest twinge of any sort, from that day to this.

One particularly outstanding case that I found most impressive was that of a young child who was given a new life through the power of healing. This was a particularly good example of psycho-therapy and showed how that is really

a combination of spiritual healing, naturopathy, and manipulation. I saw the child on several occasions and also had a long interview with his parents, and here again I will tell his story in the mother's words.

When my boy Trevor was born he looked quite a healthy baby, but I quickly knew that there was something seriously wrong. Not only would he scream for hours at a time—both day and night—but could not take his food, and it was evident that every action of the bowels and the passing of his water caused the baby acute agony.

From the time he was six months old until he reached two years, I never had a proper night's rest; there was not a single night without a period of screaming; not the crying of a normal baby, but undoubtedly caused by some definite pain.

At that stage I took him along to the doctor, who examined him, but said he could find nothing wrong, as he appeared to be a normally healthy child.

It went on like this for a few months, and he was quite clearly getting worse rather than improving. There was no mental response to anything; he could not grasp the idea of how to eat or drink, and there was no evidence of any dawning signs of speech. He was just like a mute.

Then I noticed a lump had come up on his left side, and that it always caused him great pain if he was laid on his back. As soon as he was put on his bed he would roll over on to his tummy. Another thing was that, even when not screaming, he would perspire so much during the night that it was just as if he were lying in a bath. His spine, too, seemed so flabby that we could not get him to sit up on his own; he just toppled over.

Eventually, after several further fruitless consultations with the doctor, I took Trevor to Ashford Hospital for examination. He was kept there for ten days. They suggested at first that he was probably suffering from Pink disease, but later decided that it was not so. As a quite visible lump had developed on his left hip, they had that X-rayed, but nothing was shown on

the plate. At the end of the ten days they discharged him, stating that they could not find anything organically wrong.

Nevertheless, as the months went on he showed no sign of any improvement, either in his mental response or physical conditions, and it was quite evident he was suffering definite pain from the swollen hip.

When he was two years old I heard through a friend about spiritual healing, and in particular the type of healing known as psycho-therapy. I succeeded in obtaining an appointment at the College of Psycho-therapeutics, and Trevor was diagnosed by the principal, Mr Beesley.

He found immediately that one of the main causes was glandular trouble, and that none of the glands had been working since birth. This was due to an infection virus in the blood stream affecting glandular development. He also found there was slight dislocation of the left hip, where the pain and swelling were, which would not necessarily show on an X-ray plate. There was also another serious defect, which Mr Beesley did not tell me at the time, for fear of worrying me, but which I was told about after it had been cured. This was that he found the two portions of the brain had not joined together at the top of the head, and until they could be closed up no mental responses could be hoped for. This was a thing that could not be achieved by any medical or surgical means, but only by this kind of healing. This, in medical terms, we were told, is known as "delayed closure of the fontanelles," with front lobal pressure. The skull was thin and soft. The healer found him to be generally an unco-ordinated undeveloped child, with his bones all soft and friable.

This visit took place in June 1949, and thereafter I took Trevor along there once a fortnight for treatment. After three or four treatments he began looking more normal than I had yet seen him. The healer explained that the correction of the hip joint was a delicate job of manipulation, but this was corrected in two treatments.

In August, only two months later, he was able to stand up for the first time, and then started walking—just a few steps

at a time to begin with. After six months' treatment he began to speak, and then it was that Mr Beesley revealed to me about the delayed fontanelles' closure in the head, and which—under his treatment—was now coming together, with the result that his mental responses were beginning to react in a normal manner. The closure was complete by the time he was three years old.

An interesting point was that the cause of the glandular trouble was traced through this diagnosis to an infection that had entered the body as the result of a cut in the baby's thumb at birth (of which the healer had no knowledge, but which I was able to confirm as being quite correct). I had paid no particular attention to this at the time, as it did not seem of any serious consequence.

After six months Trevor was put on to monthly instead of fortnightly treatment, and this continued for a total period of three years. I was told, and quite realized, that such a difficult case was bound to be a long-term healing, but the wonderful part of it was to see my boy slowly but surely improving, and to know that he would eventually be a normal, healthy child.

It had been so heartbreaking to see other children running about and playing and laughing, while my own could neither stand, walk, nor speak. He is now just over six years old, and normal in every way. He is getting on well at school, and takes an unusually intelligent interest in everything and every one around him.

Had it not been for that chance meeting with my friend, who told me about this healing, Trevor would have been doomed to a life so dreadful that it is too appalling to think about. Now we can all look forward to the future with confidence and thanksgiving.

Another interesting case that I investigated and where the cause of the illness was traced to a childhood accident eighteen years back was that of a young lady of twenty-eight living at Bromley, London. At the age of ten she developed sudden paralysis of the right leg from hip to toes. She was treated for

polio, and was put in plaster from the chest downward for a period of about eighteen months. After the plaster was removed she received massage and electrical treatment, but the use of the leg could not be restored. She was given a leg-iron to enable her to walk, and then sent home and told that nothing further could be done for her.

"At the age of twenty-one," she told me,

I decided I must do something to help myself, and investigated spiritual healing. Then, four years later, in 1950, I was introduced to the Institute of Psycho-therapeutics, where I was diagnosed and given treatment. It was found that I had never had polio at all, but that the real cause was an accident when I was ten years old. One afternoon I had fallen backwards off a swing in the garden, and hurt my spine.

Now I am better and stronger than I have been for many years. My leg has improved in shape; the foot is almost normal; my spine is stronger, and the muscles working again. I know and feel that I am soon going to be really normal once again.

Another patient whom I interviewed was a schoolmistress living at Chingford, Essex, now aged fifty, who for many years had suffered from a severe cough which failed to respond to any treatment.

I was examined by specialists, and had a number of X-rays but was always told it was a case of chronic bronchitis and nothing more could be done for me. During the winter months my cough would be so severe that it was distressing to go out of doors at all. Then a colleague took me to the Institute of Psycho-therapeutics, where the practitioner immediately diagnosed the cause as a neck injury that had occurred when I was young. After his treatment my cough disappeared, and my very husky voice cleared, to the surprise of my friends. During the whole of this last trying winter I have not had even the suspicion of a cold.

IV

HOW THE HEALING FORCE OPERATES



HAVING watched patients being diagnosed, I was then interested to find out how the different kinds of healers proceeded to treat the patients.

Some five years ago, having been told I possessed healing power myself, I had spent about a year with a Healing Band, working with them and thus gaining first-hand experience. From a close study of the patients' records (we used to have about ninety to a hundred every Thursday evening, treated by a band of some dozen healers), I noticed that many responded to treatment remarkably well, with quite a fair percentage of cures. Some of these patients came at first as complete sceptics, merely trying spiritual healing as a last resource when all else had failed. There was, therefore, no question of faith healing brought into it at all.

Some patients failed to benefit under a certain healer, but would then be changed to another healer and make good progress. This seems to confirm my belief that a great deal is dependent on healer and patient being on similar vibrations. Other healers seemed to be able to cure certain ailments and not others, which in turn suggests that they possessed the gift of specialized healing, just as a doctor specializes in certain diseases.

I was particularly critical of my own healing of patients, but found that, whereas I had very little success with rheumatic cases, I was practically a hundred per cent. successful with any ailments concerning the head—especially migraine, insomnia, and nerve disorders. I treated several cases of long-standing migraine—two of which were dating back to over twenty years, and one lady had been completely prostrated with it for days at a time every month or two for very many years. After one month's course, with treatments every week, the attacks eased up, and after two to three months disappeared altogether. These two ladies have communicated with me at intervals since, and tell me they have never had the slightest recurrence of the trouble since, and feel quite different persons in the direction of health.

From that it seemed evident that I had been given some specialized healing force that reacted favourably on head ailments, and another point was that women patients responded to my healing better than men. As a result, in the year that followed all the head cases, and many women patients, were passed to me. My only regret was that my other work grew to such proportions that I had to give up my healing altogether, except for special occasions when I could use it to help members of my own family or close friends.

If, as I believe to be the case, the healer is merely chosen as an instrument for workers on the Other Side it would seem that certain healers may have attached to them specialist doctors who have passed over, which would account for particular success with individual ailments.

Most of these healers used the concentration-of-the-hands method—that is, centring their hands on the afflicted parts of the patients' bodies through their normal clothing. Most patients attending for the first time would exclaim at the heat which was generated from the healer even through quite thick clothing. This is because in most cases hot healing

rays are brought into force. Occasionally, however, if the particular complaint necessitated it, an icy cold ray would be felt. The healer had no control over this, as the particular ray appeared to be sent through from the healing 'power' on the Other Side. I have only experienced the hot ray, and at times the tips of my fingers would feel as though they were being held on a hot plate. The heat would vary according to the acuteness of the trouble; where the patient's ailment was in an advanced state, the heat through my finger-tips would grow quite intense. I have also experienced this as a patient, feeling the heat passing through my clothes as though a heat-lamp was turned full on.

Some healers preface their treatment with a motion of the hands they refer to as 'taking off.' That is to say, they make a sweeping motion right down the body, from shoulder to feet, with both hands simultaneously, to 'take off' the main condition before they start the energizing concentration. In addition, most of them seem to pay considerable attention to spinal manipulation—which is understandable, in view of the fact that so many important nerve-centres are to be found there.

The psycho-therapeutic healer works on a somewhat different principle. I have already explained the different way in which he diagnoses, from his ability to record the patient's auric emanations and to see where the breaks occur in each aura.

Having studied this diagnosis in practice, I then asked Ronald Beesley: "What happens now? You have seen the patient's auric breaks at the various periods of his life. How do you proceed to treatment on that knowledge?"

He thereupon demonstrated to me, with an actual patient and a blackboard diagram (as reproduced earlier in the book—p. 8). To those with some medical knowledge it may not be surprising to find that there are a number of radiating centres

on the body, and that if any damage occurs to one or more of these it sets up a particular illness.

These spiritual centres are known by the name of 'chakras'—a word derived from Yoga. In fact, Yoga philosophy seems to enter very largely into this type of healing.

From the auric breaks it was possible to see which of these chakras were affected, and the healer then commenced his concentration upon those centres, into which was poured the revitalizing force, known as 'energizing.'

"Nature causes the body to replace itself every minute," he explained, "and this replacement is drawn from nature sources which are third dimensional. The magnetic and electric field is the silent force behind the body's structure, and assists the body to weave its new fabric."

It is this physical change that is taking place to which the healer pays particular attention. By appreciating the spiritual fourth-dimensional power that maintains the physical body, and the chakras to be revitalized, he is able to put into operation the natural laws that enable the body to heal itself. That is really the whole principle that lies behind this type of healing.

"This is one of the benefits with which God in his wisdom has endowed us, but hitherto our lack of knowledge has prevented us from putting it into effect," said Beesley. "Incurable diseases to-day seem to be gathering in their numbers, which merely means that we have not fully learned the way in which the body heals itself; its many functions are automatic, they work in silence, and are controlled by the law of repetition. Spiritually recharged, they can perform miraculous things."

From the accompanying diagram, it will be seen that the first of these chakras is at the top of the head—referred to as the "intelligence area"—to which most healers pay especial attention. A breakdown in that centre can cause migraine,

concussion, or even partial paralysis. A temporary shock can produce fainting attacks, black-out, and more serious things such as loss of memory and disturbance of mental balance generally.

Just below this is the pineal gland, sometimes known as our third—or psychic—eye. It is linked with the eyes, and through this comes fourth-dimensional vision, such as is possessed by clairvoyants. A breakdown of this gland will cause such ailments as neurasthenia or other nerve troubles.

The next one is the great pituitary gland, at the bridge of the nose. This controls the glandular functions of the body, and is really the master-centre. Any breakdown or shock interference here has a serious effect on the glandular secretions of the body. It will produce such illnesses as diabetes, etc.

The throat chakra is the gateway to the body, the sentinel of our words and the purifier of our food. Damage to this can cause goitre, quinsies, tonsilitis, and such like.

The heart chakra is naturally an important centre, being linked to every part of the circulatory system. It draws the invisible forces which enable the heart to beat, and depends on adequate fourth-dimensional balance. When the spirit leaves the body the energy that runs the heart is automatically drawn off, and it ceases to beat.

The solar plexus, just below the centre of the stomach, is probably the seat of more discordance in our high-pressure world to-day than anywhere else. I have noticed that not only the psycho-therapist, but every kind of spiritual healer, concentrates particularly on this part of the body. It is recognized generally as the physical centre in control of all our digestive forces and functions, and is linked to the pituitary through the secretory glands, and to the chakra at the base of the spine. A breakdown here can also affect the kidneys,

factor. Keep the blood clean, the bowels in good order, sufficient sleep, and learn how to breathe properly.

"When we find any bruising (that sometimes is a forerunner of cancer) we get the bruise out right away by massage, which frees the capillaries in that area. By freeing that area, there can then be no tissue where toxins can congeal. Regular healing at periodic intervals of two to three months keeps the blood stream clear. After all, cancer is really the outcome of civilization at its worst."

There is another type of healing that is often mistaken for—and wrongly termed—spiritual healing. Actually it is nothing of the sort. It is healing entirely by animal magnetism. I am quite sure that some of the 'healings' I have witnessed are of that type, and the healers have no more idea of spiritual values than the most bigoted atheist. This is not to say they do not have success; some of them possess a magnetic healing power, but I have not been able to prove any cases of lasting cures in that category.

On the other hand, when the right kind of magnetic healing is applied therapeutically, it can undoubtedly assist in healing some mental and physical afflictions. I asked Beesley his opinion and experiences of the application of magnetism in healing, and this was what he told me.

"The magnetic force arises from the radiations that emanate from the human organism. Research was carried out on animal magnetism during the last war, and it was discovered that where this force or magnetism became depleted the temperature of the body fell very considerably. We all have this magnetism to a lesser or greater degree. Where it is applied in the right manner, that is, therapeutically, it can be of great help. A long period of fatigue, anxiety, or misapplied energies dissipates our magnetism, and all sorts of unfortunate ailments ensue, one of the most common being an increased aptitude for catching colds.

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liver, and bowels. Energizing of this centre seems to result in very quick relief and improvement of many digestive and ulceration troubles.

The chakra at the base of the spine is another important one, and is a direct nerve link to the brain through the spinal column. It controls the flexibility and energizing of the whole of the spine.

Other chakras will be seen to include the eyes, ears, hands, knees, and feet. The eyes are recorders of the light waves, and are linked to the pineal gland, and the ears are linked to the throat chakra. The hands, the servants of the mind, are highly magnetic, and experience has shown that they are capable of developing grey matter, supplied from the brain. When blind people are reading Braille it has been found that there is actually grey matter at the tips of their fingers.

The same thing has been found in all persons with sensitive, creative hands, such as surgeons and sculptors. An eminent surgeon has made this comment:

Yes, it is quite true that the hands are capable of thinking; they are able to demonstrate a counter-action to the brain. On certain occasions it seems as if my hands know the movements, and what to do, even better than my mind control.

The knees are linked with the spine, and are responsible for the moving and transit of the whole body. We all know how our knees seem to give way under any sudden or severe shock.

Lastly, the soles of the feet maintain the balance and magnetism of the body, and are a magnetic centre to earth currents, being linked through the nerve ends to every reflex in the body. Damage to these sensitive areas can produce hip-joint disease, spinal curvatures, and similar ailments that are certainly on the increase.

The radiations round all these centres of the body operate on the same colour-band as the aura itself. (Later in the book I record some of my experiences with healing on defined colour rays.) The healers have told me that these radiations look to them just like Catherine wheels revolving.

Watching this type of healing made me realize that, although the fourth-dimensional—or spiritual—body formed the whole principle of both diagnosis and treatment, it was undoubtedly based on a scientific background, which explained why many doctors were being more co-operative in this sphere than with other kinds of non-medical healing—and were, in fact, in some cases patients themselves.

This healing concentration upon the different chakras of the body causes them to become fully energized—sooner or later—and the time required seems to depend on the acuteness of the complaint and how long-standing the illness has been. If the tissues have been damaged to such a degree that long-term healing is necessary they must naturally be built up slowly, and no sudden cures can be expected.

Great attention is given by the psycho-therapist to the blood stream. When that becomes poisoned it forms deposits, and many types of illness result. Cancer, for example, develops where the blood stream causes the blood to congeal, and any particular injury to any part of the body may cause it to settle, and so we get an area where the capillaries become loaded with toxic waste. That, however, can be dispersed with healing, and in the following chapter I recount a remarkable example of a cancer cure that I investigated personally.

“There is no need for anyone to develop a fear of cancer,” Beesley declared; “if you live a healthy life and avoid too much of animal foods, eat plenty of fruit, get as much fresh air as possible, and follow a normal decent living, you should not get cancer at all. The blood condition is the deciding

factor. Keep the blood clean, the bowels in good order, sufficient sleep, and learn how to breathe properly.

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“You must not confuse magnetism with static electricity. They are entirely different. The latter, such as you get in your hair, or in silk garments, you can see in the dark like a miniature display of lightning, sparking all round your body.

“A treatment often used now in cases of insanity is to give the physical body a series of high-voltage electrical shocks. That affects the emanations surrounding the astral body, and makes it so unpleasant that the obsessing entity leaves it.”

Psychic researchers believe that a large proportion of insanity cases are due to some entity having obsessed the patient, and a considerable volume of evidence has been collected showing that where these entities have been removed under the treatment of experienced mediums the patients have immediately returned to normal health and sanity.¹

An interesting point that Beesley brought out, which was quite a new idea to me, but which has since been confirmed to me from other sources, is that some people with low magnetism recharge themselves with magnetic force from other people in their vicinity. He quoted an example of a tennis player who possessed high animal magnetism, and that anyone with magnetism of a lesser degree who sat near him became re-energized at his expense. The result was that the player could not make up his own energy again in sufficient time. On one occasion an opponent who was not nearly such a good player sat beside him before the match started, and unconsciously drained his energy into himself. The match was lost by the first man—an excellent player—and won by his poorer opponent.

It seems that this goes on all the time. A person who is depressed will often pass that on to a companion; in the same way, elation is what we call ‘catching,’ but is in reality the passing on of this strange animal magnetism.

¹ *Thirty Years among the Dead*, by Dr C. A. Wickland (Spiritualist Press, 1949)

"Healers who practise magnetic healing as the only form they know," said Beesley, "often achieve the opposite results to what they intend. I have watched the picture change and the patient presently unconsciously starts healing the healer! The patient cannot understand why he has got up worse than when he sat down to start the treatment. But the healer himself by then is feeling fine! When healing we must seriously take into account this interchange of the life force, and have sufficient knowledge really to understand what we are doing. Healing the wrong way can do much harm."

Another question to which I felt an authoritative answer was required was: "Why do some healers get so far to success with a patient, but no further? And also, why are so many healers sick themselves?"

"The reason they can get so far and no further," he replied, "is that they do not possess sufficient power. They have not developed sufficiently strongly the extension of their magnetic field of adjustment. Anything above their own wave-length they are unable to treat. If the healer tries to force beyond his or her magnetic field the result will be ill health to themselves—a breaking out in boils, and such like. Too many healers, in their enthusiasm and over-anxiety, ruin the possibility of a good and successful life of healing by dissipating their magnetic forces before they become stabilized enough to withstand the drain and replenishment.

"One final word I would add. Unless you approach all healing with a strong protection of spiritual power it is better to leave it alone altogether.

"There is a very great service to be rendered to humanity by the beautiful act and art of healing. Disease and suffering are two of the most common burdens that man in his ignorance and wilfulness inflicts upon himself. If only more light would be received on the reasons for these burdens, and the

very simple methods in which very often relief might be obtained, more than half this suffering would and could be avoided.

"No human being can be at his best, his highest, or his most useful degree of service, if his own bodily sufferings render him conscious of a disharmony between himself and his surroundings. The old Greeks were right when they insisted on perfect bodily health as the prelude to a higher spiritual life, and no man was ever considered fit for any higher life unless he was sound of mind and body as also of upright and humble character.

"Disease is the great disharmony of nature. It is against the laws of God, from whence issues all that is balanced harmony and peace. It must therefore be our constant duty to help those who, through no outward faults of their own, have become diseased and out of tune with God and His Kingdom of Nature. Not only must a healer manifest health in his own mind and spirit, he must also emanate health, otherwise he is in reality a sick person.

"We need healing mediums badly, but the request from the higher spheres is we need intelligent ones above all. The healer is a born humanitarian, with a big fund of sympathy, a fund of humour, a practical knowledge of the ordinary physical body, and a practical knowledge of herbs and simple natural remedies. So to our faith we add this knowledge; the better thus can we serve."

The College has now commenced a special study and treatment of spastic children, and special days are allocated to this healing therapy. Students, already trained in psychotherapy, are given special practical training in the treatment of these cases to enable them to carry on the work in their own locality and to obviate the necessity of the children travelling to London for each treatment.

The parents of the children are also given instruction on

how they can best co-operate in this healing by daily spinal massage and methods of mental encouragement for the backward child. A treatise on this treatment is being prepared which will bring a new spiritual approach to the treatment of spastic and backward children.

V

TRANCE HEALING



A TYPE of healing completely different from that described in the last chapter is where the healer allows himself or herself to go into trance, and be 'controlled' by a healing 'guide' on the Other Side. This, of course, is mediumistic trance, during which the healer has no knowledge of what is going on, who the patients have been, or what illnesses have been diagnosed and treated. Very often the healing 'guide' may claim to be some well-known doctor or surgeon who has passed on, of British or other nationality; but some of the finest healing in trance has been carried out by North American Indian 'guides.' This may seem somewhat strange to the newcomer to the subject, until one delves into past history, and finds that some of the great psychics and healers were to be found among that race, owing to their having lived so close to Nature.

One such 'guide' has become almost world-famous, and is the healing 'guide' of Mrs Nan Mackenzie. Through her he has treated many thousands of people, including personages very well known in the world of industry, politics, stage, screen, and radio. Mrs Mackenzie has devoted some thirty years of her life to this amazing work, and it is no exaggeration to say she is probably the best-loved medium in the world.

Having already investigated and reported on the highly successful results achieved by these better-known healers, I decided to inquire into the work of some who have so far never come before the public eye. One of these was a London Passenger Transport bus inspector, named Mr W. H. Wheeler, then living at Sutton, in Surrey.

The way in which I came into touch with his little healing band was rather remarkable. One evening I was preparing to go to bed, when my phone rang. On picking up the receiver, there was a lady's voice at the other end which I did not recognize, and she immediately explained that she was a stranger to me, and apologized for phoning, but had just read my previous book. This was no unusual incident, for during that year after its publication I had people ringing me up at home and at my office at all hours of the day and night, asking for help and advice on their own particular problems, which I was always glad to give wherever possible.

This, however, was a most unusual call. The lady had a very pleasing, soft voice, and she sounded comparatively young. What she then proceeded to tell me moved me very much. She had been suffering from cancer for the past eleven years—since the age of twenty-one—and had undergone nine operations. She was now to undergo her tenth, but the growths had reached such a dangerous place that the doctors did not hold out much hope of recovery, and in fact implied that she had now probably only a few months left to live. She wanted to tell me, however, that having read my book had made it much easier for her to face the prospect of passing over.

She then added that she had been advised also to phone me as a last resource on the question of spiritual healing. I felt somewhat at a loss how to advise her, as I considered that her illness was in too advanced stage for any healer to be able to do very much more than eliminate any suffering for her

during her last months. I mentioned one or two healers to her whom I could personally recommend, but frankly admitted that they might not be able to do much at this late stage. I also agreed to put her on our own absent-healing list.

I then learned of a further link in this chain of events, which eventually culminated in such an amazing story, as I shall relate. A friend of this lady, who worked as a radiologist at the hospital where she was to have the next operation, went to have a private seance with a medium named Mrs "Trixie" Allingham, at Clapham Common, London. (One of my sittings with this medium is described in my previous book.)

Before the seance started he sat down and had a cup of tea with Mrs Allingham. Suddenly she turned to him and said: "You know a fellow called Frankie, who is in great need of help." She had heard the name "Frankie" given to her clairaudiently, and naturally assumed it to be a man, but it was the lady's nickname.

He replied: "Yes, I know a Frankie, but a 'she'—not a 'he.'" And he added that it was quite true she was in great need of help. Mrs Allingham paused, and it was evident that she was receiving an important clairaudient message. She continued:

"Five doctors and four scientists on the spirit side are working for Frankie. The fungus will be removed. Every one will be amazed." Mrs Allingham later advised him to tell his friend to get in touch with me, as I might be able to help. As it happened, help came from a different direction; but the contact with myself was obviously brought about so that I might have the opportunity of recording this lady's wonderful story, and thus give hope to other sufferers who might otherwise despair.

Before the friend left Mrs Allingham was given a further message from her 'control' to give to him. It was that they

were "very interested and concerned with this case on our side. These doctors and scientists are working under God to aid this child to full recovery. The operation through orthodox channels will take place, although it is not necessary. It will be delayed."

The operation was delayed through Frankie's developing bronchitis, but when she was better it took place. Before dealing with that final stage, however, it is necessary to take a 'flashback' to her earlier medical history, which she related to me one evening when she came to tell me her striking story. Here it is.

My illness started in January 1942, when I was only twenty-one. At my insistent request, my doctor told me the truth. I was stricken with a malignant cancer. However, I underwent the necessary operation, which was for an ovarian carcinoma. I got over this very well, so much so that later on I had my first baby. This, however, seemed to bring back a recurrence of the trouble, which developed a little higher up. I went back into hospital, and received deep X-ray treatment. This was successful in arresting the growth for a while. But two years later back it all came again—this time a little lower down.

Once more I returned to hospital, for another spell of deep X-ray and radium treatment. Again it was arrested for about two more years, but all the time there was swelling of the abdomen which showed the trouble was still there. Up to this year I had nine operations altogether, but on the last occasion the swelling had very much enlarged, and the deep X-ray no longer did any good. It was found that the cancer had got to a stage where four growths had spread into the most dangerous part of the abdomen, and when no further treatment could really be of any avail.

Just about the time when I phoned you that evening my friend heard of a healer down in Sutton who had had some quite remarkable results. He pressed me very hard to try this healer, and, although I was a complete sceptic, and had never

given any thought to spiritual healing, I consented on this occasion, more to please my friend than anything else.

This healer was a bus inspector, and did all his healing work in the evening after he had finished his duty schedule for the day. He is comparatively unknown and shuns the slightest publicity.¹ Well, I agreed to go along and see him. It was an interesting experience. I found he did not work alone, but with a band of assistant healers. In order to diagnose me, he went into deep trance, and I was told he had a band of healing 'controls' working through him from the Other Side. The particular spirit doctors are selected according to the individual case and the specific illness, just as we select a specialist among the earth doctors.

I went to him for treatment once a fortnight, and, to begin with, I got worse rather than better—as Mr Wheeler told me I would do. The curious thing, however, was that, although my body was behaving very badly, and I was having acute sickness, I did not *feel* ill. According to the medical pointer, I should have been very ill at this time, but I had a strange feeling of being sustained in some unknown way.

While I was having this contact healing, I was also having absent healing, which meant that I had to link in with the healer in thought and prayer every night at ten o'clock. I must admit I did not co-operate as fully as I should have done, but I linked in when I happened to remember, but still with a doubt at the back of my mind.

Then, after about three weeks, I began to feel definitely better. The violent sickness ceased, I was at last holding my weight, eating better, and improving generally. I thought that now it might not be necessary to have the operation, but Mr Wheeler told me to go ahead and have it. It was not necessary for my recovery, but it was necessary for medical proofs.

So I prepared for my tenth major operation, and this eventually showed there had been four growths recently there, and in a most difficult spot. All that the operation could be hoped to do was to have delayed my end for a little longer. But to the

¹ After thirteen years' work Mr Wheeler has now retired from healing.

doctor's amazement, they found that all that now remained was some fibrous tissue and adhesions. They could tell by these that the growths had been there until quite recently, but had inexplicably shrivelled away.

I had by then had only four contact healings, but nightly absent-healing treatment. I might mention, as a matter of interest, that when I was having the contact healing it felt like cold puddles on the afflicted spot, and the 'control' explained that was caused by psychic injections he was giving me with the 'grey ray.'

I was able to leave the hospital after my last operation in less than three weeks, fully recovered. The surgeon said to me: 'Well, you are certainly leaving here a different woman. There is no doubt that you are completely cured.'

The doctors could not get over it at all; they were frankly astounded, and referred to me as their 'miracle patient.' The doctor who operated on me was so mystified at my sudden recovery that he felt he must get confirmation that I had really had carcinoma in the first place. He got in touch with my old hospital, where the disease had been analysed, and a slide made of it. This was done at that time, because I was so young to have cancer at twenty-one, but it was proved to be correct. So there you have the full medical evidence and proofs, and the equally full evidence of my cure through direct spiritual healing. Since the year I left hospital, I have been working a full-time job in a Government office, and am perfectly fit and well for the first time for eleven years.

This is one of the most striking cases I have investigated. I did, however, go fully into other cases of this same healer, and may quote one other interesting example that again involved a psychic operation.

This lady has allowed me to mention her name. She is Mrs Pollock, of Stafford Road, Wallington. As in the previous case, I shall let her tell her story in her own words, as she related it to me.

Before the War I had been under the doctors for some time, for stomach pains and frequent sickness. They were not able to find out what the trouble was, in spite of all sorts of examinations and trying out different medicines and so on.

Then came the War, and the 1940 raids, and my trouble grew worse. One day my husband met a friend of ours, and was telling her about my deteriorating health, and she then said to him: 'Why don't you take her along to get some spiritual healing?' They had a talk about it, and the outcome of it was that my husband persuaded me to go along to see this healer, a Mr Wheeler, of Sutton, who had been treating our friend successfully.

Well, I went along, and Mr Wheeler's 'control' diagnosed that I had a duodenal ulcer. I agreed to go along for regular treatment. In the meantime I had to keep a hospital appointment for an X-ray, and there had my chest and lungs X-rayed, and they were found to be perfectly sound. I visited my own doctor again as promised, and he said that the X-rays were negative, and there seemed to be nothing wrong organically.

I said to him: 'Why don't they X-ray the right place? They should X-ray my stomach. That's where the trouble is.' So I was then sent off to another hospital, and a further X-ray—this time of the stomach—revealed the presence of the ulcer.

Meanwhile, I was now receiving weekly treatment from Mr Wheeler, and was beginning to feel much better, and my sickness was stopping. But I had to go back to my doctor with the letter from the hospital, and when he read it he was very concerned, for he learned that the ulcer was reaching a head. They had no bed available in that hospital, so he rushed round and got me one in another hospital immediately.

I was not a bit happy at going in, and when I got there was not at all satisfied with the hospital, and didn't want to stay. They were not going to operate on me, but proposed to treat it, and I was to lie flat on my back for at least eight weeks. In the meantime Mr Wheeler was giving me absent healing to prevent the ulcer from bursting.

The Saturday night after I went in (I went in on the Wednes-

day) there was a very heavy raid over London (May 1941). I was up on the second floor, and this raid on top of everything else did me no good, as you can imagine. When my husband came to visit me the next evening, I insisted that he went back home and fetched my clothes and took me away from the hospital.

He tried to persuade me not to take such a risk, but I was determined. Sister said I could please myself; what was essential was complete rest. When I discharged myself that night from the hospital the doctor said: "We take no responsibility for you under the circumstances. If anything happens to you now, you will never get back into this hospital."

Well, anyhow, my husband came along at 9 P.M. and took me home, and next day I went along to my doctor and told him what I had done. He was completely shocked, and exclaimed to my husband: 'Whatever made you let her do such a thing! If she even bends down, or lifts anything, that ulcer will burst.' I told him not to be concerned, as in a few weeks I should be quite well.

I kept on going to Mr Wheeler now, three times a week for the next month. Of course, I could still only walk very slowly and carefully, and I took care not to bend. Then one night at the healing the 'control' told me they were going to perform a psychic operation upon me during the night while I slept, and that I was to carry out the following instructions exactly.

I was to get a very large cabbage-leaf—one big enough to cover the whole of my tummy—and wash it well under the cold-water tap, and then wipe it dry with a clean towel. When I went to bed I was to lay it on my tummy, and tie it on with a bandage so that it did not slip off.

I did all that I was told, and to my amazement when I got up next morning all that remained of the cabbage leaf was the stalk. The ulcer had been drawn out whole! It was explained to me afterwards that it had been taken out solid, and passed through my body—a recognized psychic operation. All that was now left to do was for the place to heal. I took a diet of

special herbs three times a day—with olive oil, and in eight weeks I was back at work.

Then I went back to the hospital for examination, and it was really rather amusing. The examination showed that I was quite cured. My own doctor was extremely curious about the whole thing. "I can't think what you've done," he kept saying. "I don't know how you kept walking about as you did."

Then at last I told him. He listened to me attentively, and this was his comment: "I've often heard about this spiritual healing, but yours is the first case I have actually met. I must say it is amazing. You are certainly in good hands, and I cannot do more than advise you to continue there."

That was thirteen years ago. I have never had any return of ulceration trouble since.

These two examples, among very many similar ones, seem to prove that it is possible to seek the co-operation of doctors from the Other Side, when the doctors on this side of the veil have done all they possibly can.

Undoubtedly it calls for the co-operation of the spiritual healer (in the true sense of the word 'spiritual') and the family physician and surgeon. I have no use for healers who decry the fine work being carried on by our doctors here to-day, any more than I have for narrow-minded doctors who ridicule the power of the Divine healing rays.

VI

RELEASE FROM FEARS



PROBABLY one of the most striking aspects of healing is that known as Absent Healing—that is, healing without touch, and without the laying on of hands. I have investigated cases of people living on the other side of the world who have been cured by absent healing. In these cases, the method is to ‘tune in’ by thought and prayer with the healer—or the band of healers—at a given hour every night, usually ten o’clock, at which moment a concentration of the spiritual healing rays are centred upon the patient.

This is a healing force right above the psychic plane, and the healer can completely ignore the physical body. (Here we have the great secret of the healing of Jesus.) The body is released from all its fears, and that brings about a sense of higher awareness so as to release the latent spiritual forces.

It has been found on such occasions that the density of the body actually becomes less, and its vibrational forces are so raised as to make it immune against the most contagious diseases. This is effected by reversing the negative side for the positive.

The negation of purpose and achievement has been shown to react on the health and happiness of the individual. Definite characteristics soon begin to show themselves in the

physical body. For example, obstinacy develops impediment in the blood circulation; anger develops apoplectic conditions; and so on. Accident-prone people have been found to be lacking in intuition—that is to say, they have no sense of awareness that is their protective force.

One is often puzzled why healing sometimes fails to save a patient from passing over. But the logical answer must surely be that if their time for transition has arrived no action can be effective to delay that event. It could then be argued why any efforts should be made, but in every instance I have investigated I have seen how such healing has made the patient's last few weeks or months peaceful, and has eliminated pain that they would otherwise have had to suffer. This has been particularly evident in cases of acute cancer, where the pain has been totally wiped away.

The healing also gives the patient mental peace, as well as providing for a peaceful passing. I had a very close example of this in the case of my own mother, whose passing occurred in January 1953, within ten days of her ninety-second birthday. She was mentally very alert right up to the last, and keenly interested in everything, but for her last few years had suffered long periods of gastric pain. When we began to put out absent healing for her the pain left her altogether, and for the last few months—although growing increasingly frail—she was quite free from pain.

The psychic knowledge I had been able to pass on to her from my own experiences had also helped her a great deal, and made her quite reconciled to her passing, in the knowledge that she would not really be parted from us, but would still be able to come back and talk to us—an idea that a few years previously would have been quite opposed to her rather Victorian religious upbringing.

In this respect, I had the most striking and remarkable sitting of any that I have experienced throughout my research

within seven weeks of my mother's passing. I selected a medium whom I did not know, and to whom I was a complete stranger—a Mrs Frank Brown. The following extracts from the sitting, with my own comments on the evidence of each item in brackets, are of sufficient interest to record. The medium was in trance throughout, and her control spoke first.

CONTROL: There are several people here for you, but they are all standing back to give way to a lady who is very determined to come through. She has passed over quite recently. It was a very peaceful passing.

[One moment she was sitting speaking to her house-keeper; the next moment she had fallen forward into her arms and passed over quite peacefully.]

CONTROL: She says it took you all by surprise at the last, even though you had been half expecting it.

[I had visited her only thirty-six hours previously, and we had all played several games of bagatelle with her. She was particularly bright and cheerful, and won all the games. We knew, however, that her heart was growing very feeble.]

CONTROL: When you last saw her you commented on how quick and jerky her breathing was; it seemed to worry you. [This was quite correct.]

CONTROL: She is just reminding me that I have not given you her name.

SELF: There is no need for that. I know quite well who she is.

CONTROL: No—she insists I must do things properly. She says she is Mrs Lester. Oh, I see—she is your mother lady. I'm going to let her try to talk to you direct.

The control then stood back, and my mother came through, exclaiming: "My dear laddie!" (This was a favourite term she applied to me, and the rest of her conversation was in her own very particular and natural phrasing.)

SELF: You're not finding this too difficult for you so soon, are you?

MOTHER: No, of course not. I told you I should come back and talk to you as soon as I could, didn't I?

[She had stressed this point very much on my last visit to her.]

She then passed some intimate messages to give to my father, who is still on earth, and to her housekeeper whom she mentioned by name, again prefacing her name by a certain unusual adjective of affection she always used.

MOTHER: Of course, I didn't want to leave you all, but it wouldn't have been such a peaceful passing if I had stayed any longer. I'm able to see that now. You know, my eyes were giving me a lot of trouble latterly. I couldn't see to read very much the last few months. Now I can see splendidly again.

[This was quite correct. She had always been a great reader, and up to the last few months would get through two books a week. Then her sight began to fail rather rapidly.]

MOTHER: And it's such a treat to be able to hear clearly again!

[That had been her greatest trial. For the past few years her hearing had deteriorated so much that at last it was only possible to make her hear by shouting right into her ear. Every time I saw her she would say that was the one thing she missed more than anything—not to be able to hear what we were talking about.]

MOTHER: I think I'm enjoying hearing again more than anything. I still sit in my armchair in the corner by the fire. Do you remember the way you used to pile up the cushions behind me?

[I used to chaff her about wanting so many cushions piled up behind her head—I used to pat them into shape for her; and her armchair was in a corner by the fire.]

She then referred to the fact that my father was getting to

the state when he would be able to see clairvoyantly, and that she would be able to show herself to him. A few weeks later this happened, and he saw a full-length materialization of my mother in his bedroom.

She then went on to say how shaky he was getting on his legs, and this was perfectly correct.

Next:

MOTHER: I'm glad you were able to go down to him for my birthday.

[Her birthday was the week-end but one after her passing, and we went down to be with my father then.]

SELF: I thought perhaps you would have been resting, and not been able to see so soon what was going on.

This brought forth the following conversation:

MOTHER: Resting? I didn't need to rest at all. I was up and doing as soon as I came over. They even took me to have a look at my body lying in the drawing-room. That *was* a strange feeling—to see myself lying there! Fancy all those people sending so many lovely flowers! I was quite surprised at the number!

[In view of her very active life, and her lively personality, it was not surprising that she spent no interim period in resting. She would have the urge to get busy right away. Her reference to the drawing-room was good, as this Victorian term was still used by my parents for the largest reception room. My father had insisted that she lay there until the funeral. There were very many more flowers than he had expected.]

SELF: Yes, the flowers were lovely, weren't they?

MOTHER: Yes, some of my favourite ones among them. I saw you put my photograph out.

[When I arrived down there, on having received a telephone message of her passing, I went straight into the drawing-room and took out a studio photograph of her taken in middle age.]

SELF: Yes, I put out that younger one of you, because we know you're in the prime of life again now.

MOTHER: It's strange to find oneself young again—but very nice.

[She then mentioned that my father had also got out a later snapshot of her that he had taken himself, and had put it into a small frame on his bedroom table, which was correct.]

MOTHER: I think that snap is very good of me—as I was then.

SELF: Yes, it is. You know, you're really getting some wonderfully good evidence across for a first attempt.

MOTHER: Oh, I can give you more yet. I'm glad Mary gave you my whistle.

[This was extremely good. My mother had a small horn whistle that had belonged to her father, which she often used to like to blow. On the previous week-end (two days back) when I had gone down there, the housekeeper—Mary—said she was sure my mother would like me to have it, and had passed it over to me, and I had brought it home.]

SELF: That's very good. I only took it on Sunday!

MOTHER: I know. Remember how I used to blow it? And the other little thing?

[For the moment I could not follow her reference to "the other little thing," until—as she used the medium's body—she put to her mouth an imaginary small trumpet, and blew the same sound as she used to do with a small toy trumpet taken out of a Christmas cracker. She was always full of fun, and we had many a laugh over that trumpet, which she would enjoy blowing just behind one of us unexpectedly to make us jump. The remarkable evidence here was amplified by the fact that she held the imaginary trumpet with both hands, instead of the customary *one*, and that was what she always did.]

SELF: That's marvellous! I can just see you doing it all again.

MOTHER [laughing heartily]: Now, what else can I think of?

Oh yes, the cup. The cup I used to sip out of. They've still

got it, but not beside my armchair now. It's gone back to its proper place in the cupboard. And without anything in it now!

[Latterly she would keep a little brandy or other stimulant in a cup beside her armchair when she had attacks of heart fluttering.]

MOTHER: I'm glad I just got your book read in time. But it was a near thing.

[I had sent her the advance copy of my book *In Search of the Hereafter*, which she had just managed to finish reading before her passing.]

MOTHER: You know, it helped me quite a lot to know better what to expect. They tell me that it made my passing much easier—having that knowledge beforehand. It all came so natural when it happened, just like you wrote.

SELF: Can you describe at all your sensations of passing?

[I had never succeeded in getting this from any communicator; even my late wife had seemed confused about it.]

MOTHER: Oh, yes. One moment I was sitting talking to Mary. Then I seemed to close my eyes, and it seemed no time at all before I opened them again, and there was Lottie smiling at me! [Lottie was her favourite sister who had passed over many years previously.] When I saw her there I knew I had come over. She put her arms round me, and then I looked again, and there was my mother. They took me along and looked after me till I'd got quite used to feeling my way around.

SELF: You're managing to get names over so well, which Marjorie has not been able to do. [Marjorie was my late wife.] Do you think you could tell me of anyone else you've already met?

MOTHER: Yes—Edith. My dear sister Edith. [Another favourite sister, who passed over when my mother was still a child.] They took me to her directly after. Then later on I met Marjorie.

SELF: You didn't meet Marjorie immediately, then?

MOTHER: No, it seemed to be some time before she came along. I think those nearest to us are brought first. I also met Emma. Do you remember Aunt Emma?

SELF: Only very faintly. I must have been only about five years old then.

MOTHER: And tell Gracie I have now met her Jim. [Grace is my present wife, whom my mother always insisted on calling Gracie, and Jim is her first husband.] I'm so glad she has got my ring. I wanted her to have it. I forgot to tell her before I came over. [On the previous Sunday my father had given Grace a ring of mother's.] They brought me our old dog!

SELF: What, Jerry? [This was a dog we had at home before I was first married.]

MOTHER: No, not Jerry. The old dog I had when I was a girl. I did so love him. Dear old Spot.

[I had no knowledge of this dog, nor its name, but was able to confirm later with my father that there was a dog of that name that my mother had when a girl.]

After several more evidential items of a very intimate family nature mother finally said she would have to go, and my late wife Marjorie then came through. She said how good conditions were on this occasion, and that mother's vibration had helped it a great deal. I then decided to check up on one of mother's statements:

SELF: Tell me, how soon did you meet mother?

MARJORIE: Not for some little while. Your Auntie Lottie met her first, and then her nearer relatives. I met her some time later. Now we are all seeing a lot of one another.

SELF: I suppose you are still busy with your music?

MARJORIE: Yes, but I'm also doing a lot of nursing.

SELF: Nursing!

MARJORIE: Yes, but not the nursing as you know it on earth. This is nursing by music, for the healing of the minds of those who have come over with long-standing mental ill-

nesses. All such healing over here is done by music and colour. They both play such an important part here.

This was the main item in my short conversation with Marjorie, and as she went, to my surprise—for the first time in all my communications with those on the Other Side—my Aunt Lottie came through. She had been a great influence in my boyhood days, and I had a deep affection and regard for her. She passed when I was fifteen years old. Her short talk was also quite evidential.

AUNT L. I was the first to leave you. I was so disappointed then not to remain to watch you grow up. But I have been able to do so from here. That was one reason why I was taken. To be able to guide and help you even more strongly from over here.

SELF: As a guardian angel?

AUNT L. Yes.

SELF: What we call a 'guide'?

AUNT L. Yes. I am really your guide. I have watched over you all these years. Your work, your writings, your health, your future. It was tragedy for you all at the time—my passing. But it was for the best. I was saved much suffering. [She had a very painful type of cancer.] Now we're nearly all together again. Kate and I are together once again. [She always called my mother "Kate." Her name is Catherine.] Do you remember how troubled I used to be about your gathered ears?

SELF: Fancy your remembering that! I'd quite forgotten it. [For about three years, between the ages of six and nine, I suffered from abscesses in the ears about once a month.]

As the power began to fade away at the end of the sitting the control said: "Your mother lady has just asked me to say there are several things more she had meant to say, but she forgot at the time." I replied that I considered she had done remarkably well, and that I was more than satisfied.

I think this sitting was a good example of the way in which a passing can be made very easy, by the releasing of all fears through the knowledge acquired. It was also a good example of how much the personality of the communicator influences the success of a sitting, and how a strong personality can get across far more than an average individual.

I have had a great deal of evidence that a considerable influence on ensuring a peaceful passing is this matter of release from fears. Where the fear of death—which is a very real one with so many people—is entirely eliminated it is then possible to view that transition that we call ‘death’ in its true perspective. As my mother remarked several times during her last few months: “I know it’s as simple as passing out through one door and entering in through another.”

Just about this time I came into touch with an extremely interesting personality named Anthony Borgia, who has written several books on this subject, some of which have been dictated to him clairaudiently by the Catholic priest, Monseigneur Robert Hugh Benson. Borgia knew him during his earth life, and nearly thirty years after his passing Benson came back and gave to Borgia the facts of the after-life as he had found them. I think this is one of the most detailed first-hand experiences of the transition from one life to another that I have met, and shows how very simple a normal passing can be, where the individual is free from fears.

Here is Benson’s personal description of his own passing:¹

I knew for certain that my time had come to pass on, and I was full of eagerness to be gone. I had no fear, no misgivings, no doubts. . . . I suddenly felt a great urge to rise up. I had no *physical* feeling whatever, very much in the same way that physical feeling is absent during a dream, but I was mentally alert, however much my body seemed to contradict such a condition. Immediately I had this distinct prompting to rise, I

¹ *Life in the World Unseen*, by Anthony Borgia (Odhams, 1954).

found that I was actually doing so. . . . Turning, I then beheld what had taken place. I saw my physical body lying lifeless upon its bed, but here was I—the *real* I—alive and well.

Benson went on to relate how he could still see the room quite clearly around him, but there was a certain mistiness as though it were filled with smoke very evenly distributed. He realized at once the alteration that had taken place in his condition. In other words, he knew he had ‘died.’ But he also knew that he was very much alive. At no time did he experience any mental distress, but he was very full of wonder. Here he was, finding himself in full possession of all his faculties, and feeling ‘physically’ well as he had never felt before.

In that remarkable recording of his own passing, he emphasized how “normal and natural” was the actual process of transition. At the moment of passing he was joined by a former colleague—a priest—who had passed over some years previously, and they greeted each other warmly. He says: “I noticed that we spoke just as we had always done upon the earth . . . we simply used our vocal cords and spoke quite as a matter of course.” His friend then took him away to his new home that had been made ready for his coming.

Other actual experiences of people describing their own passings have also been recorded by the late Rev. Drayton Thomas. In reply to the natural inquiry as to what evidence he had that these narratives came from those to whom they were attributed, he stated that most of the speakers were able to give such evidence by alluding to matters known only to themselves during their earth lives, and they also revealed personal traits and individual characteristics which he was able to recognize. For more than twenty years he carefully scrutinized all statements made by these communicators from the Beyond, and he formed the conclusion that the evidence thus obtained was logically compelling.

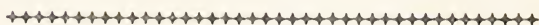
The importance of having some knowledge of the next life, and the *right* knowledge, is summed up very aptly by another spirit communicator—known by the name of the Herald, which cloaks the identity of a very high spirit. This was communicated to Mr Arthur Griffiths, O.B.E., through the mediumship of Miss Edna Wardle,¹ and these were his words:

The people of the East have been taught that the body is only the house of the spirit, and beyond that it has no permanent value. The Western people have been taught the doctrine of the resurrection of the body, and to him who believes in this doctrine the dead body has an attraction, and in spirit he still hangs on to that body. This not only retards awakening, but adds sorrow and distress to the passing.

¹ Op. cit.

VII

COSMIC THERAPY



IN the summer of 1953 I met for the first time Brigadier R. C. Firebrace, President of the College of Psychic Science, and found that a great deal of his time was devoted to the practice and teaching of radionics.

This cannot be rightly included in any category of spiritual healing, but it is a form of non-medical diagnosis and treatment that deals with fourth-dimensional operation, and to that extent is psychical rather than physical.

His work was based on the research of George de la Warr, to whom I was given an introduction, and one hot afternoon in June I drove down to his laboratories just outside Oxford. That was probably one of the most amazing afternoons that I had so far experienced, for it opened up an even greater field in psychic research than I could have envisaged.

George de la Warr is a nuclear physicist, and a man of very deep sincerity. Some years ago certain scientists who had passed over materialized in full form to him and his wife, and gave him directions about the research work he was to undertake. He gave up his official work, and for thirteen years—together with his wife and a group of assistants—he devoted his whole time and labour to this truly

remarkable research, which I can only describe very briefly in these pages of a non-technical book.

In de la Warr's own words: "Cosmic therapy is a branch of a science which has been developed from an intensive study of the fundamental forces behind the Universe." The line on which they developed their research was to investigate the radiations from *organic matter*, as opposed to the tremendous amount of effort that has been expended in the field of science on research into the radiations of *inorganic matter*.¹

The Delawarr Laboratories at Oxford concentrated their attention on the detection of radiations from organic specimens in a stable magnetic field. The results showed conclusively that, given certain conditions, there is a state of resonance between the blood specimen and the patient.

The work at Oxford has now made it possible to utilize in the service of mankind certain laws governing the source of life of each living cell in the universe, which has been discovered to be a process of materialization of energy particles. In the biological sphere tissues were found to emit energy wave-forms consonant with their own cell structure, and that a disease radiation was additional to the normal cell radiation.

A technique was therefore worked out enabling very precise diagnosis to be made, as each disease does in fact radiate its own characteristic wave-form. A remarkable camera, costing several thousands of pounds, was constructed for this detection of the wave-forms, and this was able to photograph the condition of any cell group in the body, as the photographic plate records not only the pathology but the regional tissue as well.

In evolving the apparatus and developing this camera, the

¹ It is a known scientific fact that every living thing has its own radiation, and thus each human being has an individual radiation in the same way as individual finger-prints.

scientists at the Oxford laboratories have made the most sensational advance in medical diagnosis that has yet been achieved. It must not be confused with X-ray photography, which is entirely different, and is quite limited in its application. X-ray can only record the shadow of certain opaque objects, but the Delawarr camera photographs the radiation field of any object.

This means that a patient need never come within miles of the camera. All that needs to be photographed is the patient's blood specimen. I experimented with both my wife and myself, living in London. Some months after my visit to the laboratories I took a couple of spots of our blood, merely by pricking the thumb and allowing a drop to fall on a sheet of clean blotting-paper. This was then sent by post to Oxford for diagnosis. On receipt of the diagnosis, this was checked up with previous diagnoses we had had from two different sources—one medical and the other psycho-therapeutic. They all corroborated one another to the exact detail.

This diagnosis and treatment of patients at a distance opens up wonderful fields for healing. At the time of my visit they were treating successfully from the laboratories there a patient living in New Zealand.

One outstandingly valuable factor is that this discovery can be used for preventive treatment. The radiation pattern is shown that reproduces the *potentiality* of the disease, which could not make itself evident to ordinary medical diagnosis for years ahead. That means that it can show a disease, such as cancer, that would develop four or five years hence if the necessary preventive treatment were not put in hand (and we all know how many lives could have been saved from that one disease if its onslaught had been known sufficiently early).

The way in which the camera reacts in the case of plants and minerals is equally remarkable. I saw a photograph

taken of some aconite pills, but when the plate was developed it showed the complete aconite flower. This proves that there is not only a state of resonance between the blood spot and the patient, but even between the juice of a plant and the plant itself.

What de la Warr is doing, of course, is working outside time and space—in the fourth dimension. That is why it does not matter how many years ago the blood specimen was taken—ten or twenty—the diagnosis and treatment are equally effective. Backward or forwards in time has no bearing at all.

The importance of the effect of the magnetic field was apparent in experiments made when photographing radiations from a leaf. It was found that there was a given critical position in which a leaf might be placed in the earth's magnetic field and cause fogging of the film. Briefly the experiment consisted of taking a leaf from a conveniently small plant and mounting it on a card and then placing it in a dark slide in contact with an X-ray negative. The dark slide was then placed on the ground and the leaf allowed to stay in this position for one minute with the dark slide closed.

The film was then developed and the procedure repeated until twenty-four negatives were obtained, developed, fixed, and lined up for inspection. It was found that there was one position of the dark slide in which a fogged film had been obtained and that this was the position in which there was resonance with the plant from which the leaf came.

This was proved by placing the leaf and dark slide in the critical position again with another X-ray film in place, but first digging up the plant and rotating it, say 30° . This made it impossible to get the fogging of the film as before, thus proving a condition of resonance between the leaf and the plant, although they were separated by at least a hundred yards. Here again it is seen that the research is outside space,

because it was subsequently found that the distance of separation could be increased indefinitely, and that equally good results were obtained when making the distance as much as ten miles.

I asked de la Warr whether every operator with his camera could get equally good results on all these experiments, and he admitted that this was not so, but that it required some special quality in the operator. There is no doubt that quality is a certain amount of psychic sensitivity, which I am sure is always a requisite where one is dealing with fourth-dimensional research.

De la Warr also explained to me that considerable care has to be taken in the process of orientating the radiations. The patient whose blood specimen is being taken is telephoned at his home—or, if too far away, a given time is prearranged with him—and he has to rotate his chair until he is facing in the position suitable to him. The blood specimen is similarly rotated until the critical position for resonance is obtained with the patient in that position.

Here are some of the actual experiments I saw at the laboratories. One was a photograph taken of a patient's blood specimen by the camera at Oxford, while the patient himself was in a London hospital. The developed plate clearly showed the lungs, and that they were tubercular. The diseased tissue showed white on the print (or black on the negative). The next photograph was of a person suffering from Buerger's disease, and showed the extent of a thrombus in the posterior tibial artery.

These photographs were taken by tuning the camera to detect these conditions specifically, somewhat in the same way as we tune our radios to a broadcast programme, and demonstrate how valuable this method can be in cases where it is impossible to confirm a medical diagnosis other than by resorting to laparotomy.

Another photograph I inspected was that of a patient who was in great pain and feared the presence of a cancerous condition of the stomach. The development of the plate, however, showed that there was no trace of carcinoma, and the patient was thus relieved of his dread in a matter of some twenty minutes. The doctor was also relieved of his anxiety, and there was a great saving of time, as the photo clearly showed that the trouble was ulceration.

In the veterinary sphere I saw the photograph of the blood specimen of a cow that had been taken to detect a foreign body in the reticulum of a cow's stomach. The cow was forty miles away from the camera. When the plate was developed it showed a piece of iron wire and a stone in the stomach. On operating, the surgeon found these objects and removed them successfully.

It is obvious that this de la Warr discovery will have far-reaching effects in the medical field. There are two problems, however. One is that there is only a very small band of operators sufficiently experienced at present to deal with the large number of patients awaiting diagnosis and treatment, and another is the considerable cost involved in the process.

There is also one other aspect that needs consideration. Great care must be taken to see that this knowledge is kept within the most trustworthy hands. This power of using the fourth dimension can be a tremendous source for good, but in the wrong hands can be an equally great source for evil. For that reason, too much technical detail of this de la Warr discovery cannot be divulged.

I was interested to find that collaboration with other forms of medical and non-medical treatment is not discouraged. Several patients whom I know, who are receiving treatment under the de la Warr method, have been told they may also continue with their psycho-therapeutic treatment at the same time. This is particularly so in ailments that benefit from

manipulative treatment, which is used a good deal by many types of healers.

From the orthodox medical point of view, there is no really effective treatment that can be given for rheumatism and arthritis, which has become such a scourge at the present day. Those who study the psychic field have found that a good deal of rheumatism develops in the mental field before developing in the physical body.

Something occurs in a particular part of the mind that develops an acid process. This does not mean that the sufferer is of an acid disposition; in fact, most of the people whom I know suffering from rheumatism are extremely sweet-tempered.

But the mind is so closely linked with the physical that unless the one can be completely freed the other cannot. The body is a perfectly balanced chemical factory, and its main product is acid, which is developed for many such purposes as digestion, the lubrication of muscles, and so on. But this acid should be thrown out through the pores of the skin, or out through the pancreas and kidneys. If there is an excess which is not discharged, that remains in the muscles and causes rheumatism, arthritis, and fibrositis.

When the muscles become saturated with such acid it usually finds its way to the moving joints and bone sections, and there it has a corrosive action which actually attacks the bone structure itself, and causes a breakdown of its usual smooth lubricated working. It causes a white powder to form in the joints and builds up lime tissue, and if it is not dispersed will lock the joint so that it will lose its normal movement.

It has been proved in such a very high percentage of cases how controlling factors of the mind will cause a breakdown of the physical body. Fear and worry are the biggest foes. They cause fatigue of the nerve systems and produce an

excess acidity which brings on such complaints as ulceration of the stomach and such like.

Many successful spiritual healers, I found, incorporate a good deal of manipulative healing into their work. That in itself is a gift. Sir Herbert Barker was an outstanding example. Here was a man with no medical knowledge, who discovered his gift quite by chance. While crossing the Atlantic on a visit to Canada, a passenger dislocated her ankle. He looked at it, and felt impressed to make some movements of her ankle, upon which it went back into place. He was quite as amazed as his patient. His comment was: "There seems to be some power which is flowing from my hands over which I have not any *mental* control that has the effect of being able to soften tissue."

We know the disheartening and uphill fight that Barker had with the British Medical Council, who would not recognize or give any approval to his work until he was accepted by Buckingham Palace, and their hands were accordingly forced. In just the same way to-day, the B.M.A. frown upon all types of unorthodox healing, even such well-proved and scientific methods as the de la Warr system and that of psycho-therapy.

Sir Herbert Barker later studied anatomy, and so to his gift added knowledge, and the Barker School of Manipulation was founded. Psycho-therapy and certain other forms of spiritual healing are a gift likewise, and those healers who believe in undergoing proper courses of training contend that to this gift also should be added knowledge in a similar manner.

This power, or force, is of the same type as is used in physical mediumship, that produces such phenomena as levitation, apportionation, etc. It is a force from the fourth dimension. The healer who uses this force solely for the purpose of healing seems able to gather this etheric energy which

pours the life force into the physical body. Many clairvoyants can see this force attached to the healer as a series of plasmic rods and short electric sparks. Being fourth dimensional, this force can enter third-dimensional density without doing any harm.

As we know, a fourth-dimensional person—or spirit—can pass through a concrete wall; in the same way, this fourth-dimensional healing force can pass through the physical body. In manipulation that is what happens. The force passes through the muscle tissue and surrounds the joint, and in some cases increases its vibration.

It can therefore be understood how internal parts of the body can be reached to treat such things as cancers and other tumours. The experienced healer, however, knows when and when not to use manipulation. He must not, for instance, work on T.B. joints, which have all the symptoms of an arthritic case and can thus be easily mistaken for it. T.B. virus in the bone causes a breakdown in the bone so that it gradually powders and the bone crumbles. Manipulation would do much damage. A healer, therefore, should be fully experienced before dealing with cases of such a nature.

VIII

HEALING BY COLOUR



MOST spiritual healers emphasize the fact that colour plays an important part in their work, as colour and music are major factors in the world of spirit, and musical vibrations can actually be seen in different colours.

A very lovely Healing Centre that I visited during the spring of 1954 was situated in the heart of London, at 42 Cadogan Square, S.W.1, and it was run on somewhat different lines to that of other similar places. Colour rays were used by all the healers.

The Centre was founded nearly twenty years ago, but its earlier premises were destroyed by enemy action. There are twelve healers here, all of whom work at their own jobs during the day-time and then give voluntarily their evening hours to healing, from 6 o'clock onward. The senior healers are Miss Mary Cornford, a former State-registered nurse, and Mr R. H. Leach.

The healing sanctuary is one of the most beautiful I have ever visited. The whole atmosphere is restful and peaceful, with its soft pastel shades to walls and ceiling, its flowers, and the couches with their rose-coloured blankets.

The Centre is bound together by a Lodge of Inner Teach-

ing, held monthly under guidance and inspiration from the spirit world. The leaders of the Centre say this:

We believe we have advanced a stage beyond the method of trance healing that is more commonly met with. We endeavour to become sufficiently sensitive to the vibrations of colour to enable us to make use of the entire range of colours—not merely those already harnessed to medical use. Our aim is to accept personal responsibility for our work and to direct our own healing.

Each patient is diagnosed and treated individually without time limit, but the average time for each treatment is from thirty to forty-five minutes. Patients pay no fees, but give voluntarily any small donation they wish, which is dropped into an enclosed box by the door, and not in an open plate as in some healing centres.

A selected group of healers sits regularly each week to project "absent healing," and this is to be extended to daily sittings. A pleasant waiting-room with library is provided for patients. An interesting idea is the formation of a Junior Section, where younger people are instructed in the spiritual life.

An important code followed by all at the Centre is to work as a *group*, each member maintaining his or her individuality, but submerging the personality into the work of the group. Training of healers is also carried out here, by a one-year course of study divided into three terms of lectures and practical work on one evening each week. This covers basic anatomy and the physical body; the etheric body; and the modern concept and practice of spiritual healing. It is obviously a simpler and less comprehensive course than those carried on at the College of Psycho-therapeutics described in an earlier chapter.

Healers are trained with a view to sending them out to all districts, and so carry healing into the homes of sufferers

who are unable to attend the clinic. This is usually one of the main difficulties at most healing centres, as there are not sufficient healers to send out, so that help is confined to those who are able to attend personally.

The leaders of this Centre state that they believe the newer appreciation of spiritual healing should be spread widely, and the understanding and practice of such healing should be taught extensively, so that its colour and vibration can be carried into the homes of sufferers to the limit of the healers' capacity.

They also express an opinion with which all those of us who have closely studied this subject are in full agreement, and that is that, although the clergy and ministers of the orthodox churches have a mission to heal, few of them bring the right knowledge to this great work. Are they satisfied that they have the right answer to all the unseen forces existent in the world to-day? When applying their own form of healing do they, for example, delve into the past any further than do the medical men? The answer to these questions is, of course, no.

Mr Leach, the leader of this Centre, says:

New spiritual healing, to my mind, stands midway between these two large orthodox Brotherhoods (Medicine and the Church). It has something to give to each, and perhaps something to learn from each. The day will come, of course, when all are united, but that is some way off yet. Meanwhile, the Healer—who should have a philosophy, technique, and understanding of his own—can well acquire some of the doctor's scientific approach to his subject, and the true minister's attitude of humility, in the wielding of Divine forces.

The aspect of Healing that plays a large part at this Centre is, as I have mentioned, colour healing. This covers a vast field, and, to have some understanding of its operation, we need to realize what colour really is. Mr Leach says:

I would say that Colour is Light at varying rates of vibration. I emphasize this point, because it is important. *Colour is Light*. We must deal with the matter on the physical plane, because that is the plane we all understand, and on which scientists have already investigated colour, and on which there exists considerable data. Sunlight may be conceived as consisting of a series of light rays, distinguishable from one another, both by the eye and by other means. These components are called spectral radiations, or primary colours.

To the eyes, spectral radiations are distinguishable by the colour sensations they evoke. They display the well-known series of colours that can be observed in the rainbow. These spectral radiations or colours are characterized by (a) their wave-length, (b) their time of vibration, and (c) their frequency. The smaller wave-lengths form the ultra-violet rays, and the larger the infra-red rays, both of which, be it noted, are in general use by the medical profession to-day.

Having accepted the fact, then, that colour is a light vibration, let us find how colour can be used in healing. The physical body is composed of vibrating particles, and all the organs of the body have their own particular rate of vibration. Here I will again quote Mr Leach:

Just as a chord in music must have the whole of the notes of which it is composed in harmony with the rest, so must the notes of the various organs of the various bodies be in harmony, to produce the perfect chord—which is HEALTH.

Health is harmony, disease is inharmony, or discord. The purpose of the Healer is to promote health or harmony, and we have seen that this implies the modification of the vibration of one or more of the bodies or organs by application of a vibration of a particular potency, by which those vibrations which are too slow may be lowered.

The question therefore is, where do we find such a range of vibrations for our purpose? And the answer is—IN COLOUR.

If you consider the point for a moment you will appreciate

the important effect which colour has upon the various aspects of man—as, for example:

The Physical body: through the impact of light and its penetration.

The Astral or Emotional body: as by a beautiful sunset, or garden of flowers.

The Mental body: as in the design or arrangement of colour.

Have you ever considered your reaction if you lived in a world devoid of colour or light? Or if the colour of everything were bright red, for example?

To restore the harmony, then, in a particular patient, or to heal by colour, we must apply the vibration or colour required to the necessary organs or bodies.

There are medical men, and healers, who apply those vibrations, by means of lamps, coloured-glass discs, prisms, etc., and some very good results have been obtained by these methods.

In our Centre here, however, we believe these methods do not go far enough. We believe that man has within him the Divine Essence, that he is by far the most remarkable machine ever created: and that by training, meditation (prayer, if you like), and concentration, he can tap the tremendous reservoirs of Nature and of the universe, and can, in turn, give them out from within himself.

Throughout our lives we live in worlds of colour—we take in a continual stream of colours with every shade and tone: sunsets, flowers, trees, scenery, every-day objects—all is colour, which enters through our eyes to our mind, conscious or sub-conscious.

Within us, then, is this wonderful range of colour vibrations, consciously or unconsciously; indeed, the vibrations needed to modify the vibrations of inharmony in our patient's body. Having diagnosed our patient's requirement, and having trained ourselves as outlined above, we call forth from within the exact colour or shade we require, and apply this through our body to the necessary part of our patient, pinpointing the concentration with our finger-tips.

We consider Healing to be the highest service we can render,

and in effect, when healing, endeavour consciously to live a Prayer: to work on the Spiritual plane, so that colours we apply, lifted up to this plane, cleansed and purified, are the cleanest, and purest, and the most vital we can give. These vibrations can, of course, be varied in innumerable ways, to suit the exact need of a patient, and by suitable concentration it is possible to get into very close touch with a patient, so that his needs are clearly understood.

Many people are quite happy to know of a man-made machine giving out sound vibrations, as the radio, but do not find it so easy to believe in a Divinely created machine giving out light or colour vibrations.

Let me assure you, however, that this colour healing is indeed a fact, and, if one is sufficiently sensitive, the colours may be observed.

I have been assured that experienced clairvoyant healers are actually able to see the different colour rays being directed on to the patient's body.

From this it will be realized that certain colours are used for particular complaints and conditions. Some of the well-known colours and their uses in healing are as follows:

RED. This is a colour which is seldom used in healing, and should only be used with the greatest care, and only by very experienced Healers. It is sometimes used in cases of obsession, or possibly a growth, sometimes applied to the soles of the feet to draw off pain, and sometimes applied when the complaint needs warmth or comforting.

Rose is sometimes applied to the heart, to awaken love in a patient, or to offset melancholia.

ORANGE, YELLOW, GOLD. The sunlight colours. Their function is to stimulate; they are growth-promoting and life-giving, and to some extent cleansing. Orange is stronger than gold or yellow, and is often given as a tonic—usually applied to the spleen for this purpose. To arouse an embittered or depressed patient, yellow and gold are often applied

to the head centres. These colours improve the mental condition and are also used for affected sight or eye-trouble.

GREEN (spring-foliage colours). Used for cleansing and soothing, used to cleanse the whole etheric body and the blood stream, and for this purpose is applied to the throat.

BLUE (sapphire, and delphinium blues of all shades). The ray for soothing and healing, and reducing inflammation. Used in cases of great pain, or nervous disorders, excitability, sleeplessness, fever, etc.

VIOLET AND AMETHYST. Help to build and strengthen—used in cases of heart disease, low blood-pressure, functional irregularity, etc. Violet is much stronger than amethyst, and has to be used with care.

SILVER. Is a burning, cutting, or cleansing ray.

Here are a few of the more common diseases and colour combinations which have proved successful in individual cases. Whilst there are general rules, as outlined under the colour headings already given, yet the treatment must *fit the patient* rather than the disease, and consequently, the same disease in two different patients may have to be treated by a different combination of colours or shades.

INFLUENZA. Has been treated successfully by orange to the spleen, and green to the throat.

BOILS. Have responded to the same treatment: orange to the spleen; and green to the throat.

NERVOUS BREAKDOWN. Gold to the head; blue to the throat and solar plexus.

ASTHMA. Sapphire blue to the solar plexus.

RHEUMATOID ARTHRITIS. Sapphire blue to the solar plexus; sapphire blue and spring green to the kidneys; gold or orange to the spleen.

GASTRIC TROUBLE. Sapphire blue to the brow, throat, and solar plexus.

Also we give treatment as follows for cases of:

CANCER. Spring green to the throat; violet to the heart; blue to the seat of the pain; and sometimes flame to the seat of the growth.

DIABETES. Gold to the solar plexus; green to the pancreas; and blue to the solar plexus.

TUBERCULOSIS. Gold and white to the throat; powder blue to the lungs; and gold to the spleen.

PARALYSIS OF ALL KINDS. Gold to the brow, to the base of the skull, and the whole length of the spine.

There is no point in going into the whole list of inharmonies; but in colour we have a suitable range of vibrations to restore harmony to the body, no matter what the case. The main point emphasized by these healers is that colour is a most potent force, and we have hardly yet begun to tap its potentialities for healing.

Another sanctuary where beauty, tranquillity, and spiritual power have been built up is one that I also visited for the first time during the same month, and that was White Eagle Lodge, Kensington, under the leadership of the well-known psychic Mrs Grace Cooke. This is on quite different lines—and on a higher level—than most spiritualist centres.

White Eagle is the name of the messenger (they do not use the term 'guide') through whom has come the teaching and philosophy upon which the Lodge is based. He is a member of that famous and revered group in the spirit world known as the White Brotherhood.

I inquired why it was called a "lodge" instead of a "church." The reply was that a "lodge" means a place where people assemble to rest and find refreshment, where they can mingle in true spiritual comradeship. A lodge is the recognized home of a Brotherhood, as in the craft of masonry. The word signifies a group of people kept together with a 'family' spirit, alive and active in its Father's business,

rather than a building which is a church used mainly on Sundays and standing empty and idle for most of the rest of the week.

A fact that rather appealed to me was that no clairvoyance demonstration was ever given at any of the services. I am aware that this is a contentious point, and that many spiritualist churches maintain that unless they include a clairvoyance demonstration in their Sunday services their congregations would fall away. This suggests that such types of congregation come more for the purpose of 'message-hunting' than to hear good addresses on the philosophy of life. That is undoubtedly the reason why so many Christian spiritualists find that such services do not satisfy their needs, and that they continue to worship at their own orthodox churches. After attending the services at various spiritualist churches, I found the clairvoyance demonstrations were a very definite jarring element, and I was glad to return to my own orthodox Church of England, and joined the famous journalists' church of St Bride in Fleet Street.

I did appreciate, however, that the philosophy presented by the White Eagle Lodge was of a high spiritual level. As its leader, Mrs Grace Cooke, so rightly says:

There are many searching and poignant questions men and women constantly ask—questions which neither science, philosophy, nor the great organized religions can answer. What is the purpose of life? Why do innocent people have to suffer while the guilty sometimes appear to escape all punishment? Why is there so much injustice in the world? Why do sickness, accident, madness, strike down this man or that? Why, if there be a God of love, does He allow cruelty and war, and give some men power to inflict intense suffering on the world?

To succour the people by giving sincere and practical answers to their questions is above all the mission of religion. The people hunger for a truth capable of sustaining the heart and

satisfying the reason, for a way of life that will prove itself practical and logical, and that can make life luminous and beautiful. We believe that the teaching given at the White Eagle Lodge fulfils these needs.

On listening to one of White Eagle's addresses (Mrs Cooke being in trance), I came to the conclusion that his teaching was built up on the main spiritualist truths, namely, that man is primarily a spiritual being, and shows that understanding is to be found by a process of spiritual unfoldment *within himself*. This again links up very closely with the teachings of Ronald Beesley of the College of Psycho-therapeutics on its relation to the health of the body, that such understanding alone can give peace at heart and a resultant steadfast happiness based upon an inner quietude, from which springs health of body, harmony of mind, and upliftment of soul.

These teachers all stress the necessity for preparation for that next world to which we all migrate, and say that such preparation must consist in spiritual growth or unfoldment here and now. They demonstrate the true communion and communication between souls incarnate and discarnate, and show how the physical body may be healed and health maintained.

I have been impressed by the fact that all these teachings are human and kindly. White Eagle says: "God has destined man to be happy. Only because men stray far from God do they become frightened, lonely, lost." He proclaims a religion of happiness open to every man, and says that happiness shall be a great factor in the religion of the New Age, but a happiness to be enjoyed and retained only so long as it is shared with others.

The Lodge certainly does try to live up to and express this religion of happiness. Its sanctuary is open for five days a week, and its workers there are always ready to receive

those who need help in dealing with their own particular problems in the light of the spiritual laws governing life.

Here again spiritual healing plays an important part in the Lodge work; two forms are practised, absent and contact healing. Large numbers of patients who cannot attend personally are treated by the former method, and specially trained healers attend for contact healing, which is carried on in small and beautiful chapels set apart for this purpose.

A very important point about membership of this Lodge is that it carries with it both privileges and obligations. It is a spiritual law that giving and receiving are synonymous. It is explained that this really means that when a human soul comes into an atmosphere of harmony and progress it absorbs a subtle spiritual essence—the outcome of the spirit of brotherly love given forth from the community on both sides of the veil. To receive truly one must truly give.

All members are given an opportunity of serving upon the absent-healing groups. This type of healing is undoubtedly spreading very rapidly throughout the world, and many proofs are forthcoming of remarkable results. Its *modus operandi* is obviously that of the mass concentration of a number of minds upon the healing of certain specified patients, and is undoubtedly the harnessing through prayer of the healing rays upon such sufferers. All absent-healing circles have a list of names, usually written down in a book, which is placed in the centre of the Circle during the period of silence and concentration. In some circles—as in the case of my own Home Circle—the names of those who have asked for healing are read out aloud, and this is followed by a short silence and then the healing hymn is sung.

Thousands of people who partake in absent healing also sit for about five minutes in silence every night, at about 10 or 10.30 P.M., and pray for those to whom they wish healing to be directed.

An interesting development of absent healing took place in the summer of 1954, when the Big Ben Council added healing to the Big Ben Silent Minute for peace. The Silent Minute was inaugurated at the time of the Dunkirk evacuation in 1940, and who can say how much of the remarkable success of this epic operation was not due to the mass outpouring of prayer for preservation? Since that date the number of participants in the Silent Minute has grown tremendously.

Mr Harry Edwards, the noted healer, felt that healing should be brought into this mass outpouring of prayer, and he therefore initiated, in co-operation with the Silent Minute Council, a great band of people known as "Friends of the Healing Minute," who were asked to link up as Big Ben chimed the hour of nine each evening.

Harry Edwards, in his announcement of this excellent idea, wrote:

The keynote of the Minute has often been summed up in the phrase 'May Thy Will be done on earth. Show me how to do my part.' The object of our present campaign is to further the suggestion that the Silent Minute shall be used as a link between all who practise and believe in Spiritual Healing everywhere. As we understand it, the main purpose of the Minute hitherto has been to create a channel by united prayer and silence through which under Divine Grace the Light of Christ's power may flow down into human consciousness for the healing of the difference between the nations and for the coming of world understanding and peace.

The proposal we are now making will, we hope, still further strengthen the object for which the Minute was brought into being in the creation of a reservoir of Divine Power available for the healing of discord and disease in the affairs of nations and in the lives of individuals of every race, caste, and creed.

I am sure this mass concentration of absent healing proves

beneficial, and I believe the idea of the Healing Minute has taken on extremely well. I have only heard one criticism, and that is concerning the hour chosen. Many people feel that at nine o'clock they are often otherwise engaged and unable to reserve the few minutes required for silent healing, and that the more frequently used hour of 10 P.M. is better. I think that point must be left to the individual concerned, and there is no doubt that many thousands will continue the ten-o'clock Silence. The Big Ben Minute, however, has done much good in bringing into the healing mission a great many more people, with the result that there are evidently now two great mass outpourings of prayer nightly—at nine and ten o'clock respectively. This must prove of ultimate good for the people's welfare.

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IX

THE HEALING OF ANIMALS



I HAVE always been of the opinion that spiritual healing of animals is particularly evidential. It is often argued that the mind of the patient must have a considerable bearing on the ultimate cures, and that it is therefore more psychological than psychic. That seems only to be true so far as the *healing of the mind* is concerned, but does not explain the curing of tumours and similar complaints. Nor does the argument hold with the healing of very young children, who are not old enough to co-operate mentally. Still less can it apply to animals.

My first experience of the healing of animals was a personal one. In the earlier days, when I was myself practising healing, I had been treating a lady once a week for some time, and she was sufficiently improved to have reached the stage of not needing further treatment. On her last visit to me she asked me if I knew whether this type of healing could be effective for animals as well as humans. I had to admit that up till then the thought had not occurred to me, and I had not come up against any actual cases of animal healing. But I added that I saw no reason why it should not be so, for if the healing came from spiritual sources animals should benefit equally.

The lady then told me she had a favourite cat—a very fine tortoiseshell semi-Persian—which had been under the vet. for some months, but did not seem to improve at all. Would I consider giving it some healing? I was exceedingly busy just then, and could ill spare the time; but she lived quite close to me at Kensington, and, as I am very fond of all animals, I was tempted to say yes. But I added that the only time I should be able to come along would be at ten o'clock at night. That proved not to be too late, so I went there one winter evening in 1949.

When I went into the room the cat was lying in an uneasy position in a large chair. Its owner explained to me, half apologetically, that it did not like strangers, and particularly objected to men! This certainly did not sound a very propitious start. However, I talked for a few minutes to the lady, and then drew a chair up close to the one on which this very handsome and very large cat was lying, and as I went on talking I laid my hand quietly on its head. It opened its eyes, blinked, and then closed them again, and made no attempt to move away.

The lady expressed surprise, as she had been quite expecting it to jump up and try to run off. I remained like that for perhaps a couple of minutes, and then began healing the affected part of the mouth and face. Although it had been suffering much pain, it did not wince at this, and as I went on healing it eventually fell asleep—as I could tell by its steady, rhythmic breathing.

I gave this cat three healings, of about twenty minutes each time, once a week for three weeks, at the end of which I was very pleased to hear it was cured, as confirmed by the vet. on a further inspection. On my subsequent visits the cat was obviously pleased to see me, and started purring—which again was quite unusual, its owner assured me. Incidentally, this healing episode provided a very excellent piece of

evidence in a subsequent sitting I had with an unknown medium some months later.¹

Apart from hearing of one or two isolated cases, I did not encounter any large-scale healing of animals until some five years later, when—in the summer of 1954—I was put in touch with the most noted animal-healer in this country, Mr G. W. Tomkins, of the White Lodge Healing Sanctuary, Mitcham, Surrey.

His story is unusually interesting. He told me that he had been conscious of his special healing gift ever since he was a young lad, but at that time he did not appreciate its significance. Like most boys, he kept a number of pets, among which was a small marmoset monkey named Jackie. One day Jackie picked up a razor-blade, with the result that he cut his paw badly. Young Tomkins washed and bandaged the wound, and then sat and gently stroked the paw. Within a few hours the deep cut had almost healed up.

The next incident was concerned with his black retriever, Toby, who used to sleep by his bedside. One morning she was stricken with an epileptic fit. He sat and gently stroked her back and abdomen, and in less than ten minutes she had recovered, and had no recurrence.

He accepted these cases as perfectly natural in his boyhood days, and it was not till many years later, when he was a young man, that he went to a medium named Arnold Clare, where he was told: "You will do healing in a specialized form. You will heal animals." He was asked to start healing in his own home.

He did, with some misgivings, as he had not the slightest idea where his patients would come from, or how successful he might be with them. But within less than a week his first patient arrived—a small Pekingese belonging to a Miss Whyte, of New Malden. It was suffering from severe heart-

¹ Op. cit.

trouble, and had had treatment from five vets. without success. It was now merely being kept alive with frequent injections of digitalis.

After the first healing by Tomkins the heart-attacks ceased, and with a few more treatments the dog was completely cured, much to the amazement of the vets., who would not believe it was the same dog.

Since that day, some twenty-five years ago, there has been a constant stream of animal patients, now numbering thousands, to this little sanctuary. They have included not only dogs and cats, but also horses, cows, goats, pigs, rabbits, monkeys, tortoises, and all kinds of birds from budgerigars and canaries to chickens and turkeys, and, of course, the humble sparrow. Even goldfish have been brought for healing, with wholly satisfactory results.

Among some of the cases recorded was that of a budgerigar whose hip had been crushed and a leg broken in a bad fall. It was healed within a week, so completely that it could scratch its head with the healed leg!

One day Tomkins was cycling home when he noticed something fluttering in the road. As he approached he saw it was a partridge that seemed unable to fly. He stopped and examined it, and found that one wing was very badly cut where it had evidently flown into the telegraph wires at the roadside. He picked the bird up, and took it home, and gave it healing treatment. The next day it had decidedly improved, and the day following the cut had healed so well that he thought he would give it a chance to test its wings again. It did so, and was able to fly; so he released it.

One of the most remarkable cures was probably that of a blind cocker spaniel. Tomkins had been healing the dog for about a quarter of an hour—not for blindness, but for other ailments—when its owner accidentally dropped her handkerchief on to the floor. Tomkins was standing in front of

the dog at that moment, and saw the animal's eyes follow the movement of the handkerchief. He exclaimed to the woman, "Your dog can see now!" She denied this, saying it had been quite blind for some time. "Well," said Tomkins, "let's find out." He asked her to wave her handkerchief in front of the dog's eyes, which she did, and again it was clear that he was following the movements by the side-to-side motion of his head. Finally, the dog was placed on the floor, and it trotted about the room carefully avoiding all the furniture, which it had previously been bumping into. Later on the dog was let into the garden, when its owner watched with amazement its leaping over a low ornamental wall.

Two equally remarkable cases both concerned race-horses, and the healer himself admits that he was just as amazed at the results as the vets. In the first case, the horse was very high-spirited, and the stable lad was having difficulty in controlling him. He raised his stock to give it a tap on the head, but as he did so the horse reared, and to his horror the lad accidentally caught the stock in one of its eyes, and knocked it out of its socket. The trainer was away, but the lad rushed to the trainer's wife, who immediately phoned for the vet. The latter replied that he could not possibly get there for some time. Distraught, the wife phoned Tomkins, and he agreed to start absent healing at once. The vet. failed to arrive that day, but the next morning the horse's eye was back in its socket, and only a slight bloodshot appearance remained as any evidence of the accident.

The other race-horse was in Ireland, and it severed a tendon in the left fore-leg with the shoe of its right leg during a race. After the vet. stated that nothing could be done it was completely cured by absent healing.

The first accident to the eye-socket was similar to another case where a cat had one of its eyes knocked out in a fight, and the vet. pronounced that the only thing to be done was

to operate and remove the eye altogether. The owner, living in the Midlands, phoned Tomkins, and with three days of absent healing the eye was back in its socket.

In their way, these instances of absent healing of animals are more wonderful than even the most outstanding cases of contact healing. There is obviously no physical explanation for the curing of an animal in Johannesburg, South Africa (which is one of the recorded cases), by a healer living in a Surrey town in England, hundreds of miles away. Animals have been healed in this way in all parts of the world, including Australia, Canada, the U.S.A., Holland, Iraq, etc.

Tomkins says he does not take unto himself any credit at all for these incredible cures, but considers he is merely used as an instrument for the Divine Power of Spirit, and he thanks God for the great privilege of being so used. He says that he still continues to marvel as animal after animal, bird after bird, responds to the Divine healing that flows through him.

A healing Power that is handled and manipulated by those who have passed on into . . . a world, not miles away, but interwoven with ours. A universe where willing helpers wait with unshakeable patience for our call. A system which answers our acceptance by proof, our light with a dazzling brilliance which can become a universal administrator that soothes away all mental and bodily ills.

On the argument that all spiritual healing must be faith healing, he disposes of this thesis by asking: "Can a cow in South Africa have faith? Can a bird with a broken hip be asked to pray? Can a goldfish with a damaged tail be told to mend its ways?"

I have seen the originals of many letters from owners, and details of the vets.' reports on many of the animals cured, in the same way that I investigated human case-books as reported in an earlier chapter here.

And what sort of a man is this great animal-healer? He is a quiet, unassuming, grey-haired man of fifty-seven, and his sanctuary is in his small suburban villa in a London suburb, where he devotes two evenings a week to contact healing after his normal day's work at his office. In addition, he holds absent-healing intercession for his four-footed and feathered patients every evening at 10.30. His only worry is that his small sanctuary cannot accept as many as are anxious to come to him.

No fees at all are charged, the healing being entirely free, but, of course, those who so wish may make free-will offerings to help maintain the sanctuary. Tomkins, however, will not even accept voluntary gifts from old-age pensioners or anyone who is unable to afford them. When he retires from his office job in the Post Office in about three years' time, he hopes to give the whole of his remaining years to healing suffering animals.

Before I leave the subject of this remarkable man there is one curious story concerning him that is worth relating. A woman in British Columbia, Mrs G. G. Maule, living at Vernon, wrote to George Tomkins to ask him to give healing to her collie dog, whose nervous condition had defeated a very competent vet. From the date the absent healing began the dog started to improve, and further treatment cleared up some ear and eye complaints it was also suffering from. Following on this, her pet cat was cured of a cancerous tumour on its head.

Subsequently, Mrs Maule herself developed a growing lump on her arm, and she wrote again to Tomkins asking for absent healing for herself. Reporting on this incident, Mrs Maule states:

I retired to my room at the appointed time to concentrate for healing, when suddenly there appeared before me a vision of a lovely altar and sanctuary. In front of it was a figure

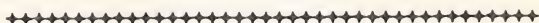
[whom she later identified from a photograph as Mr Tomkins] with a letter in his hand and apparently in prayer.

Tomkins corroborated that at that moment, while he was holding in his hand her letter before his little altar, he was trying to project to her his astral image. That he was able to do so was, of course, due to the fact that Mrs Maule must have possessed some psychic power herself.

This modern Francis of Assisi is a source of stupefaction to most of the veterinary surgeons whose animal patients have been cured by him, just as all spiritual healers upset the orthodoxy of the average doctor; but there are some—like the doctors—who recognize that there is a spiritual healing force from the Unseen on which we may call when all else fails.

X

KNOWN AND LESSER-KNOWN HEALERS



I MENTIONED in passing in the course of the previous chapter the work of one of the most noted healers, Mr Harry Edwards. As my investigation has been concerned mainly with those healers who are less well known, and have had no limelight thrown upon them, and also because Harry Edwards has had so much written about him (and has himself written some excellent books on healing), I do not propose to include any account of his work in this book.

I would add, however, that on my first—and subsequent meetings with him—I have been impressed by his sincerity and the way he has devoted the greater part of his life to the exercise of his undoubted healing gifts.

I paid a visit, by invitation, to his healing headquarters which are situated in his beautiful country house at Shere, on the Surrey hills. One could not imagine a lovelier spot for sick people to visit, in these peaceful surroundings set amid some seventeen acres of lawns and brightly coloured flower-beds, with the sound of birds singing from several large aviaries around the house.

A wonderful atmosphere pervades the healing sanctuary, where so many thousands have attended to be healed. I was interested to find that each patient is not treated in private,

as in the case of many healing sanctuaries, but that those awaiting treatment (perhaps a score or so at a time) are seated in other chairs in the sanctuary, while the healing of each one is being given by Mr Edwards up at the little altar.

Although he claims a vast number of cures, many of which have been most striking, he also admitted to me that he has failures, for which there seem no apparent reason. One of his most outstanding failures, which caused him deep distress, was his inability to save his greatest friend—the well-known medium, Jack Webber.

It is puzzling to the layman to understand why if the healing is harnessed from Divine sources it should not be all-powerful, and entirely eliminate any failure to cure.

There are, of course, two logical answers to this. One is that if a person's time has come to end his or her earthly span nothing can be done to arrest the passing. The other reason, given by the healer Ronald Beesley earlier in this book, is that the patient may be preventing recovery by his or her mental state. It is evident, from what we have been told by those of long experience on the Other Side, that some co-operation towards self-healing is needed from the patient.

That, however, brings us to another knottier question to answer, and that is why some truly sweet-natured, highly spiritual persons have to endure a lifetime of ill health. The only explanation that I have heard given is that they are working out a 'karma' of a previous life, which brings us into the realms of the very controversial subject of reincarnation. I still have an open mind on that, and it is too deep a subject to open up in this particular book. I think we should rest content in accepting the fact that there must be a great deal that we shall never be able to understand while we are in the physical body, as many of the mysteries of the Infinite are beyond the finite mind to comprehend.

There seems to be a lot of unnecessary controversy as to

the actual source of the healing power. Some theologians, like some of those who have sat on the Archbishop of Canterbury's Commission of Enquiry on Healing, seem unable to see the wood for the trees. They enter into lengthy arguments as to whether healers claim that their power comes direct from God, or through some intermediary healing 'guides'—such as doctors who have passed over. It is really so immaterial, so long as we know and admit that such power is of Divine origin; but it is logical to believe that God works *through* his chosen instruments, just as he speaks to us through his spirit messengers.

Certain scientists, who go so far as to admit that there *is* a non-physical order of reality, have discovered that there is a sort of power-current in human beings known as the 'odic force.' Strangely enough, this force also exists in every living thing, which includes animals, plants, and even minerals. It is this odic force that is used in spiritual healing, because it can be transmitted from one living thing to another—from man to man, from man to animals, or from man to minerals and plants, and vice versa. Some people transmit their odic force to plants and the growth of these plants flourishes; such people are spoken of as having 'green fingers.' The odic force of plants and minerals is likewise transmitted back to man to cure his own ailments.

From this it may be realized that spiritual healing has a scientific background, or at least a basis that is in complete conformity with the laws of nature. There is no doubt that the medical profession is realizing this more and more to-day.

When in the summer of 1954 a group of Glasgow ministers of religion held a meeting to report on typical cases they had cured by spiritual healing—cases that had been given up as 'hopeless' by the doctors—that meeting was attended by many interested members of the British Medical Association who were in the city for their annual meeting.

Dr Arthur Pool, chairman of Manchester Regional Hospital Board Mental Health Committee, admitted that it was being increasingly recognized that behind many organic diseases were spiritual upheavals that could so undermine physical resistance as to make the body a prey to many forms of infection.

He said: "Many cases of peptic ulceration are the end result of chronic anxiety and worry. Some cases of rheumatoid arthritis are due to bitter hatreds and resentments." (This bears out the example quoted earlier in this book by Ronald Beesley, the psycho-therapeutic healer, of the woman who retained her arthritis solely because she would not forgive.) "Many skin diseases arise out of antipathies and frustrations."

A similar example was given by Dr Pool. This was of a woman who developed a severe skin-rash. At certain hours of the day red weals appeared on parts of her body. Her history was inquired into, and it was revealed that at the age of seventeen she ran away from home and became a barmaid. Then she married a customer. He was a wealthy elderly man who was a diabetic, and he had merely married her to obtain a nurse. Her married life was unhappy and frustrated, and it was found that her rash always broke out just at the hours when the bar opened.

It is clearly evident in such cases as these that it is the mental state of the patient that has to be healed, and then the bodily healing will follow. Two other cases, however, that were quoted by the Glasgow ministers come into a different category. The case of the barmaid could be considered to be one responding to ordinary psychiatric treatment; the examples that I am now about to describe fall more into the field of surgery, and are outstanding examples of absent healing.

A man was diagnosed by the doctors as a 'hopeless' cancer

case. He received spiritual healing, and steadily began to improve until he was fully recovered. Proof that this was a permanent and not a temporary cure is borne out by the fact that this happened nearly five years ago, and to-day the man is still well and active, and plays the organ at the church where he was cured.

The other case was that of a young woman who was rapidly going blind, and an ophthalmic surgeon told her there was nothing further that could be done, and there was absolutely no hope. She was given healing by prayer, and her sight was restored to normal.

Here, then, are typical cases that could not respond to any treatment other than spiritual healing, and they are only two of countless similar ones.

I have already mentioned how much wonderful healing work is carried out by comparatively unknown healers, just as some of the finest mediumistic communications with the Other Side are operated by unknown, unprofessional mediums, working in Home Circles or even within the seclusion of their own families.

I was therefore very glad to have my steps guided one day in the summer of 1954 to a garden party at a Healing Sanctuary in Ipswich. The medium, Miss Edna Wardle, I had already met on one previous occasion, and had been very impressed, not only by her most pleasing personality, but by her undoubted gifts, which were on a sufficiently high spiritual level to make it possible for the higher spirits to communicate through her.

She was a most unassuming young lady, and I had no idea that combined with her clairvoyant and clairaudient mediumship was great healing power. Quite by accident I learned that she had been doing healing every day of the week since her 'teens' some eighteen years previously.

My first intimation of this was when one of her patients

came up to speak to me at the garden party, and to tell me of the wonderful healing she had received at Miss Wardle's hands. During the afternoon several other previous patients came and spoke to me, and among them were two outstanding cases which I have permission to quote here—in the latter case the patient's own doctor came and introduced himself to me, and was able to corroborate all that was told to me.

The first case was that of a little girl, now aged ten, who was with her mother and father at the garden party, and with whom I was able to talk, and to see running about the lawn like a normal child. The mother, Mrs Flavell, kindly wrote me out the following certified statement of her daughter's case.

In 1948 our daughter, then aged four years, was diagnosed by a specialist as suffering from a disease known as Progressive Muscular Dystrophy (for which there is no known medical treatment). After this visit we were advised to go to a London hospital, where the case was confirmed, with the news that it was completely hopeless, and as there is no treatment for this disease we were told that there was nothing to be done.

The effect of this disease, we were told, is that the muscle fibres die instead of growing, thereby causing gradual loss in the use of the legs, slow wasting, loss of balance, and after which the hands become affected and their use goes too.

We were told that this would happen in my daughter's case, and that I could expect her to be bedridden by the age of twelve. At this time she was hardly able to get up steps, had difficulty in getting off the floor, was unable to jump, and also had very poor balance and generally poor health. She was badly under weight, and also unable to walk much.

At the end of the hospital visits my brother suggested that we went to see the healer, Mr Harry Edwards, but by a remarkable coincidence he was making a Public Demonstration visit to Ipswich about that time. So I took my daughter, and

at the end of the meeting I was lucky enough to speak to Mr Edwards. He assured me that everything would be all right, and advised me to put my daughter in the care of a good local healer.

Fortunately we had been given Miss Wardle's name, and I approached her to see if she could help us. She very kindly agreed to start treatment. For the first few months, with an average of one treatment a week, there were no definite signs of improvement, and Miss Wardle explained to us that this is often the case, in order to arrest the disease before signs of recovery become apparent.

About six months after the start of treatment a miracle began to unfold before our eyes. We found that our daughter could get up steps, walk a bit further, do her shoe-laces up, and run a little—in all a wonderful improvement. The progress was maintained, till she is now at the age of ten-and-a-half able to lead a perfectly normal life at school and at home.

This little girl's father added a footnote to the above statement, to the effect that she had since undergone an examination at the hospital, and there was no trace of the disease whatsoever. Cases like this which can be corroborated by medical reports are of real value in any investigation into spiritual healing.

On the same afternoon at Ipswich I had the opportunity of meeting the other patient mentioned, her husband, and her doctor. Here is the report on this even more remarkable example.

This is Mrs Smith's story as she gave it to me.

I have been anæmic ever since the age of 14 years when I had to leave school owing to this complaint caused by menorrhagia.

At the age of 18 years I started training as a nurse. After a year at the hospital I spent a month in the sick bay for treatment. The following year I had an appendicectomy and investigation when an ovarian cyst was removed. This finished my career at the hospital.

When the war started I worked in the civil defence force, but owing to the long hours and broken nights I soon became anæmic again and was unable to carry on, so was put on the sick list in 1941.

I was at the local hospital clinic regularly and given iron and injections to help the anæmia and menorrhagia and having frequent blood tests. After one of these tests I received a telegram the following day telling me to report at the hospital the next day as an in-patient, for treatment and investigation. As this was so sudden and so vague, on the day stated I went first to the out-patients department to see the gynæcologist and asked him to explain the treatment. How glad I was that I took this course as he explained this treatment had never been given before in England but had been tried out on the continent. It would mean placing some chemical on the ovary to stop the menstrual flow for some time. I asked him for how long and would it start again, and when he replied that it might be 18 months or it might never return I knew that I must not have the treatment if I wanted a child. I went away with my mind in a turmoil. At the age of 23 years to have to decide on such a course was unthinkable.

Next time I visited my G.P. and told him what had happened and how I felt about it; he then suggested I went to a London hospital to ask for further advice. He made an appointment and gave me a letter and I went along one day in September 1942. At the hospital I was thoroughly examined and my blood tested and was given further injections of hormone and told to report in 3 months time. This I did, and the treatment was continued with tablets and injections of various hormones. (From April 1941 until December 1944 I was extremely anæmic having to spend 7 days in bed each month and during the whole of this time I was at home and not being allowed to work.)

In December 1944 I was admitted to the London Hospital for investigation. On admission my hæmoglobin was only about 20%. During the next 2 weeks I was examined by several Harley Street specialists and given various tests and

then I was given a blood transfusion (4 pints). Unfortunately after this I developed a thrombosis and had to lie still for 11 weeks; of course this held up the treatment and investigation under anæsthetic. When the thrombosis went I had to learn to walk again and what a business it was!

In due course I was taken down to the theatre, having first signed the anæsthetic book to say that I was willing to have any operation the surgeon found to be necessary, including hysterectomy if absolutely necessary. It was with a very heavy heart indeed that I signed that paper, but I knew that if it was absolutely necessary then my chance of motherhood was gone, so I felt that I would be able at least to do some useful work nursing if I was strong and well. However, when I came round from the anæsthetic there were no bandages round my middle, so I knew that I had been spared the major operation. When the surgeon saw me next he assured me that there was no trace of disease and that I had a chance of one day becoming a mother. The following week I was allowed to go home after spending 17 weeks in hospital. The menorrhagia was not cured though vastly improved owing to the blood transfusion, etc. For the first time in years I had red cheeks and pink under my fingernails and could run upstairs without becoming breathless; before my hands and face had been white and transparent like alabaster.

During the next 2 years I was reasonably well and did nursing for a year, but at the end of 1947 I had another flooding and breakdown and was admitted to the hospital again for a minor operation, my third, and blood transfusion.

In 1950 I was again admitted to hospital, this time to the first hospital I had attended under the National Health Scheme. On admission I was told that I was to have an operation, possibly hysterectomy, depending on what the surgeon found. As I was under the impression that I was going to have blood transfusion only, I refused the operation as I had then only been married 3 weeks, and having got so far was not going to give in then, so I signed the operation book, being careful to write in "not hysterectomy." Sister then told me that I would

be given a blood test and if it was found to be above a certain level I would be discharged without either operation or transfusion. However, I was given 3 pints of blood as I was found to be much worse than they expected. The surgeon then decided he would do an investigation under anæsthetic. The following day he came and stood at the foot of my bed and told me that I had a condition which was due to the prolonged excessive bleeding and that a person with this condition did not make the proper cells for becoming pregnant; he also said that I had fibroids and it was quite impossible for me to have a baby. I should have to have a hysterectomy as the bleeding would begin again with my next period and would not stop; would I come in and have the hysterectomy and he would have me in immediately I let him know.

I went home again to bed. I refused to be beaten and again appealed for help from the London surgeon. I wrote and told him what had happened to me and the advice I had been given and telling him of my recent marriage; would he please help me again? He wrote and said I could go into his hospital, which I did in August 1950. This time I was asked if at the investigation under the anæsthetic the surgeon found it was necessary owing to the position of the fibroids to do the hysterectomy I would like them to do it altogether—I said yes. However, I was spared, and it was found that fibroids could be removed and this was done the following week. On my discharge I asked the surgeon if I had a fifty-fifty chance of having a baby, and he said yes, but I should have to put myself in a glass case during the waiting time—I was to let them know immediately I thought I was pregnant.

In January 1952 I missed a period and with high hopes I went to see my G.P. and told him the glad news. He just did not believe me and said: "Oh, I know your condition, it won't be." I was sure things were different and when I started losing again I called him in and he was still very definite that I could not possibly have conceived, but when things had not cleared up after 2 weeks he called in the local specialist who visited me and said to him after he had examined me, "It is just the old

condition again, it often causes all the symptoms of pregnancy, but anyhow we will have her in hospital." The next day in I went again, where I was again told that I could not possibly have a baby. The house surgeon tried to persuade me to have the hysterectomy. He was very kind about it and tried to be most helpful and understanding, but said that some people were just not meant to have babies and I was one of them; did not I want to be well and lead a useful life in other ways. I replied that I felt I was meant to have a baby, that I did not want the operation to prevent my having one. During the time my G.P. had been visiting me he had said much the same thing, and that he was sure that the local surgeon knew what he was talking about when he said I could not have a child.

A few weeks later my husband and I went to our first meeting at a Spiritualist Church and very soon after this a friend who knew of our great desire to have a child told us about Spiritual Healing. We had not heard of it before and did not know anything at all about it, but felt we had nothing to lose by accepting it.

In October 1952 my husband and I visited a trance medium, and a spirit healer we now know as Dr Light spoke through her. During his first treatment he told me that I had some poison in my womb which would take him about 3 months to remove. This would have to be removed by my having boils or acute diarrhoea. I had treatment fortnightly, and after about 6 weeks I had acute diarrhoea and the menstrual period that followed was the easiest I had ever had.

During the following month I became pregnant and on visiting my G.P. and telling him my condition he smiled and said he thought I was doing a bit of wishful thinking. I advised the surgeon in London of my condition and he wrote to my G.P. suggesting I should have hormone injections. After having the first injection I received a message from Doctor Light via his medium asking me not to have them, as injections create a barrier in the system to Spiritual Healing.

Dr Light asked me to rest every afternoon for about an hour

and also to take raspberry leaf tea and a tonic made from beetroot cane sugar and stout.

Just before I was three months' pregnant my G.P. made an appointment for me to see the local specialist, when he examined me he was very surprised to find that I was pregnant. He wanted me to have the hormone injections. When I said I felt that I could not have them he then wanted me to go into hospital for the hormone treatment under anæsthetic. He pointed out that I only had a week to decide as I needed the treatment at that particular stage of the pregnancy; he said I should be taking a gamble in seeing the pregnancy through if I did not have it. I did not have either injections or hospital treatment as I felt that everything Dr Light had said so far had come perfectly true. I therefore just carried on according to Dr Light's instructions.

At the end of the fifth month my G.P. said he would like me to go for an X-ray and to see the local specialist again as he felt I was getting rather large and he suspected twins. I was thrilled and went along to the hospital in high spirits. The specialist was surprised that I had managed to go so far along the road of pregnancy and that I was looking so well. However, an X-ray at the end of June proved that there was only one baby.

The next time I visited my G.P. he was still doubtful if I would have a full-time pregnancy, although in actual fact our son was born a week later than expected. The G.P. gave me a letter to be given to the doctor on admission to hospital as he was very worried that I might have severe hæmorrhage at the birth. I myself was not worried about this as Dr Light had told me everything was going to be all right. I had every faith in his help and the knowledge of the help given by those in the spirit world. Dr Light had also told me that during the birth I should be able to hear him talking to me, and I was so looking forward to being able to do this and being able to carry out his instructions during the labour. However, things did not go quite according to plan, and owing to unforeseen circumstances I had to have an instrument delivery under anæsthe-

tic, but a joy it was to see Dr Light and shake him by the hand and to be able to thank him. I also saw my mother-in-law who passed over earlier that year and my husband's aunt who both congratulated me and said how pleased they were. During this time I remembered someone speaking through me and saying, "Tell the Doctors that the Earth World and the Spirit World are so close together they can never be separated, and if only the doctors in the Earth World would co-operate with the Spirit World they could do so much more for humanity without the use of surgery." The next thing I remember was sister's voice coming from a long way off saying, "Mrs S., what are you going to call your baby?" I replied "What is it, sister?" How delighted I was when she answered "A boy." I had a lovely baby who weighed 9 lb. 2 ozs. and 22 inches long at birth. When I got back to my bed after the confinement I asked the nurse what I had been talking about as I remembered saying something. She replied that I had been talking about Spiritualism and was most surprised when I repeated what I had said previously, as she thought I had been rambling.

Ten days later I came home and next day Dr Light came to treat me through the medium. During our conversation he said: "Well, my friend, I hope you still like me as well, now you have seen me." Therefore proving right away that I had not been imagining things. He also said that it was he who had spoken through me at the confinement. I asked him what had gone wrong at the confinement, he said: "As the baby got so large they in the Spirit world were unable to hold back the water any longer, and the membrane ruptured early, and owing to the water coming away the baby's head got into a difficult position and could not be moved."

I am now in good health and have breast-fed my baby until eight and a half months old, and given one breast-feed daily until 11 months. He is a lovely baby and we are very proud of him. We have had no trouble with him and he has been very happy; he has never been to a doctor.

I should like to say that I do appreciate all that has been done for me by the doctors during the many years I have received

treatment. I thank them most sincerely for their interest and kindness during the numerous times I have asked for help.

So as not to cause embarrassment to those concerned names have been left out.

I cannot leave this chapter reviewing the work of different healers without making a short reference to the remarkable gift of another quite different type of healer, who goes under the name of Brother Mandus. This undoubtedly comes under the heading of Divine Healing, as Brother Mandus apparently believes he is a channel for healing that comes through him to the patient direct from the one Divine source, without any intermediaries. Some of his outstanding cures have been through absent healing, with no contact at any time with the patients concerned.

In his own words he says this:

I believe in answered prayer, because every day in my life I see people healed through prayer. I know that God is always wanting to lift us out of our dilemmas and to heal them completely. I have seen how He opens the eyes of the blind, instantly disperses arthritis, moves bones in a twisted spine and puts them straight, and heals every kind of affliction when we become simple like little children and allow Him to do the perfect works which it is His will to do.

Brother Mandus has his Sanctuary at the organization known as the World Healing Crusade at Blackpool, but he travels all over the country holding healing services and demonstrations. He is a man of extraordinary vitality and impressive personality, and his sincerity is most inspiring.

His philosophy is further emphasized in these words of his:

So many of our troubles remain fixed in our mind and bodies and affairs solely because we cling to them. We need to learn how to break free from the human limitation by entering the Christ-Consciousness, where everything is perfect. It is when

we dwell only upon the perfect answers, knowing that we are receiving them, that we are able to manifest them outwardly.

In the same way that every communicator from the Other Side has stressed that Love is the greatest bridge for perfect communication, so it is for perfect healing. On this point, Brother Mandus says:

The atomic scientist would say that atomic energy offers the greatest potential power of the age. Yet I tell you that Love is the Science of a Universe in which every other law is expressed, including the laws of atomic vibration. And it is the birthright of every living soul, even the humblest amongst us, to become adept in the use of this greatest of all power. When we . . . observe the Law of Love between each other we are working immediately in the realm of Christ's Ministry of Answered Prayer. . . .

Once we begin to understand that there is nothing but love in the whole Universe, and that all life exists only because God exists, then we can instantly send a Blessing to every person alive in heaven or upon earth. This is the true prayer consciousness, for it is only by the prayer of love that we can ever achieve anything at all. The opportunity of this great message is that people are beginning to know the truth about the Law of Love, and are learning how to operate it to produce the healing of the world.

XI

THE CHURCHES' FELLOWSHIP AND ABSENT HEALING



I HAVE touched very briefly so far on the very remarkable and far-reaching subject of Absent Healing. I did not, however, come into personal experience of this until the development of a body named the Churches' Fellowship for Psychical Study, which I was responsible for founding in the early part of 1954.

The story of how this came about is of some interest. After the publication of my last book¹ so many individual clergymen and ministers of all denominations wrote to me on the matter. The main theme that ran through most of their letters was that they accepted the truth and value of spirit communication as proof of survival, and realized its importance in strengthening Christian beliefs, but they were afraid to acknowledge it openly or support it in their sermons, for fear of the disapproval of their bishops and in many cases of their congregations also.

There were also many letters from orthodox-Church worshippers, who wrote to say they could not derive any comfort about the Hereafter from their own churches, but hesitated

¹ *In Search of the Hereafter* (Harrap, 1952).

to participate in any psychic activities for fear of the disapproval of their ministers.

So there seemed to be a vicious circle preventing the spread of this great truth. There was one obvious solution, and that was to form a body to pursue the subject *within* the Churches themselves. I realized this would meet with opposition in some of the most orthodox and rigid circles, but nevertheless I proceeded to take steps to put it into effect.

First of all I approached several leading churchmen whom I knew were sympathetic to the subject, and who themselves had a good deal of experience in it, and invited them to a preliminary meeting at my Kensington home. I was most fortunate in these early contacts, and have not the slightest doubt that I was led from the Other Side to my selection. They included the Rev. Maurice Elliott, then vicar of two parishes at Chichester, Sussex, who for very many years had been struggling to persuade the Church to accept these truths; Canon Pakenham-Walsh, who had had some remarkable personal psychic experiences, and had written that delightful little booklet, *The Communion of Saints*; the Rev. Pearce-Higgins, former Chaplain to the Forces and then Vicar of Putney, London, a very sincere and forthright man; the Rev. Charles Harrington, Vicar of All Saints, Nottingham; the Rev. F. S. W. Simpson, Vicar of three churches at Shoreham-on-Sea, Sussex; and Canon A. F. Webling, who is the author of several excellent psychic books.

I realized that all these were Church of England clergy, and that it would be essential to include all Christian denominations in such a Fellowship. This was done at our first meeting, and we subsequently succeeded in recruiting such well-known ministers as Dr Leslie Weatherhead, of the City Temple; the Rev. Selwyn Roberts, the Congregationalist; and the Rev. Dr R. J. Campbell, among many others. We formed our Standing Committee and drew up our aims and

objects, at the same time publishing a letter setting these forth in the columns of *The Times* and other national and ecclesiastical papers.

This letter was signed by the President, Chairman, and members of the Committee. Some deliberation had been necessary regarding the election of a President, and it was finally decided this should be a layman, as it might be invidious to select a minister of one particular denomination in a body that was clearly interdenominational. The well-known former High Court Judge, Sir Cyril Atkinson, was invited and accepted the Presidency, and the Rev. Maurice Elliott agreed to take on the very onerous job of Hon. Secretary. We were also able to announce we had the support of Dr Matthews, Dean of St Paul's, and later of Canon Carpenter, Westminster Abbey, who came to speak on our platform, and joined us as honorary vice-presidents.

But we had not foreseen the work for which we had let ourselves in! During those first few weeks applications for membership came in at the rate of something like a hundred a day, which necessitated Maurice Elliott and myself burning much midnight oil. One interesting fact was that the greater proportion of applications were from people who had never before taken any interest in the subject, or who had even been antagonistic to it.

The reactions from different quarters were somewhat amusing. Some of the spiritualist organizations were at first suspicious, and expressed the fear that we might be 'stealing their thunder.' This opposition, however, quickly melted away when it was realized that the ultimate effect was to remove the one obstacle that had been preventing the spread of spirit communication—namely, the prejudice of the orthodox Churches.

With one exception no official opposition came from the Churches themselves. That one exception was a particularly

bad case of suppression of opinion through the Press. We had received in all other directions an exceedingly good Press—both secular and ecclesiastical—but *The Church Times* alone refused any mention of the Fellowship and would not publish the letter sent to them for publication by the President and the widely representative clergy who signed it.

Subsequently, after a big public meeting at Caxton Hall, Westminster, and the wide Press publicity that ensued, *The Church Times* was unable to ignore the matter any longer. The editor called by appointment to see me, and for nearly an hour I carefully explained the aims and objects of the Fellowship. The following week a full-page article appeared by an anonymous contributor who called himself "Catholic Expert," making a very ill-informed attack on the Fellowship's work; but not a word was published on the real aims and objects as outlined by me to the editor at our interview.

The Rev. Pearce Higgins, on behalf of our Committee, then wrote a reply article to *The Church Times*, which after some delay brought an acknowledgment from the editor to the effect that it could not be published, and all that could be considered was a letter of limited length for the correspondence columns. This letter was subsequently published, in its much abbreviated form, but immediately underneath was a reply from Catholic Expert (having been given the opportunity of seeing it and replying to it in the same issue) adversely criticizing the points raised therein.

In the next two weeks' issues a selection of adverse letters was published, with a further adverse editorial, but all letters submitted from clergy and others commending the work of the Fellowship were suppressed. These included letters from our President, Sir Cyril Atkinson, and from Canon Pakenham-Walsh.

I quote this case as an example of the misconceived prejudice that still exists in some quarters on a subject that should

receive the support of all Christian people, and how a leading organ of the established Church will go out of its way to place material interests first, and make every effort to keep the fundamental truths from its readers.

This isolated opposition, however, was more than countered by the widespread support that came in from innumerable directions all over the country, and the Fellowship's aims and objects were generally highly commended. These included:

the holding of meetings, both large and small, in halls, drawing-rooms, etc., all such meetings to be opened by prayer, the objects being to enlighten the general public and to form branches of the Fellowship in cities, towns, and villages throughout the country; the creation and circulation of psychical literature on the highest level of spiritual, intellectual and scientific integrity; the care and development of psychic gifts; the stressing of the importance of the element of Communion with the Unseen World in public worship and united prayer; and affording the opportunity for members to consult tested, trusted Christian sensitives dedicated to God for this purpose.

The following pronouncement was also made on all literature issued by the Fellowship:

This Fellowship of clergy, ministers and lay-people of all Christian denominations has been formed to encourage the study, within the Churches, of the known facts of psychic science.

The Fellowship believes that the gifts of the Holy Spirit to the Church, which is the "blessed company of all faithful people," are meant to be permanent and exercised *to-day* (see I Cor. 12); and that 'seers' and 'sensitives' are with us *to-day* and that their gifts should be dedicated to the service of God and mankind.

It was only to be expected that the question of healing would soon be raised by members, as well as by those outside

who were expressing interest in our work. At a meeting of the Standing Committee in the summer of that year it was decided to form a special Healing Committee who could deal with the machinery necessary for the setting up of such a branch of the Fellowship.

Before, however, such a Committee had time to be formed the Press had obtained an inkling of this new development, and considerable publicity appeared in the national and provincial dailies before we were even ready. This resulted in our being overwhelmed with hundreds of applications for Absent Healing, not only from all parts of the British Isles, but also from places as far afield as Pretoria, Australia, and the U.S.A.

Nevertheless, we proceeded with as much speed as possible to get the healing work put into operation, and were extremely fortunate in having among our members several who had had much experience in both absent and contact healing. These included two members of my own Home Circle, Catherine and Thomas Powel, and also my own wife; and these three were appointed to the Healing Committee, to undertake the very big task of approving the selection of a panel of healers, sorting out all the applications from those asking for treatment and allotting them in groups of twenty per healer, and dealing with the organizing of reports of progress from patients and healers, as well as collating and checking up their medical case histories.

We considered it would be a step of real value to the whole subject of spiritual healing if we could have with each patient in the first case the doctor's own statement of the complaint and the duration of the illness to date, and then obtain the doctor's report to corroborate improvement or cure at the end of a given period, such as six or twelve months.

That, in my opinion, has been one of the main weaknesses

in convincing the general public of the value and efficacy of so much spiritual healing. I have found that in most cases the healers have made no effort to obtain medical corroboration from the patients' own doctors, and there is no doubt that it would so much strengthen their standing if they did this. I am aware that in a large number of cases doctors refuse or are afraid to co-operate in this way, but on the other hand there are many doctors who acknowledge the benefit their patients have obtained from spiritual healing, and I know some doctors who are even patients themselves of such healers.

We decided, therefore, that so far as the Fellowship's healing activities were concerned we should take every possible step to add medical authenticity to our work.

Until we were able to obtain a London headquarters and a healing sanctuary it became necessary to start with absent healing only. The method adopted was as follows.

Healing was given on three nights a week, every healer linking up in thought with his patients at 10 P.M. We always commenced with prayer, asking that the healing power might flow to the patients, and that complete recovery be given *if it be God's will* (since we must not try to interfere with God's purpose if the patient is nearing the end of his allotted span). The names of the patients and their ailments were then read aloud. It was emphasized that the approach must be positive and not negative—namely, that the healer must not visualize a sick person suffering from some severe disease but must rather envisage the wonderful healing power flowing to the affected part. The healing was closed with a prayer of thanks for the help given. Patients themselves were asked to turn their thoughts to things spiritual just before they fell asleep, which helps the healing power to work on them during their sleep state.

All this healing was carried out in the healers' own homes

in the most peaceful surroundings and in a subdued light to help shut out material things. In some cases the healers worked individually and in others as pairs, the latter cases being husbands and wives. One would then read out the names of the patients with their complaints, while the other concentrated on directing the healing to these patients. The healing band made a point of emphasizing that in this work they were not acting as individuals, but as a team, and that there was no question of any personal glorification in particular successes. They stated: "We know that the Divine healing power comes from higher sources and we humbly dedicate ourselves as *channels* for that power."

A maximum of twenty patients was allocated to each healer, as it was considered that it was unwise to overtax any healer with too great a number and thus perhaps defeat the ultimate result. All the healing was carried out in a most business-like way, and monthly reports were sent on each patient from every healer to Headquarters, where the reports were recorded on the patients' index cards. These cards recorded the medical history, diagnosis, treatment, and progress.

Every patient was requested to send in to their particular healer monthly reports on their condition, and they were notified that their healing would continue as long as they required it, provided they went on sending in these reports.

The first batch of applications for healing that came in numbered 194, and they were received from twenty-six counties of England and from three overseas countries. They embraced a wide variety of illnesses, comprising tumours (including cancer), polio, T.B., kidney diseases, a remarkably large number of arthritis cases (rheumatoid and osteo), and several cases of paralysis (including two Battle of Britain pilots who had crashed on their spines).

Co-operation from the medical profession was most en-

couraging, and far better than we could have hoped. So far as the British Medical Association was concerned, they did no more than give us their passive blessing, writing to say that they would follow our work "with interest." But individual doctors were more actively co-operative. A number of patients declined to ask their doctors for any certificate as to their complaint, not wishing them to know that they had applied for spiritual healing. In none of these cases did we press them to do so, but carried on our healing of them irrespective of this. Others, however, obtained the required certificates, while others again gave us the names of their doctors so that we could communicate with them direct. In every one of these cases where we wrote to the doctors, and explained what we were doing, we obtained their full co-operation.

One Harley Street doctor wrote to say that his patient was suffering from multiple sclerosis, for which there was no known medical cure, and *he had advised her* to take advantage of our spiritual healing, "which can do nothing but good." He then added: "I wish you all success in your work in this much neglected branch of therapy."

Other doctors willingly supplied certificates to confirm the diagnosis of their respective patients' illnesses, and agreed to make a further examination of the patient and report back to us at the end of our trial period of six months' spiritual healing. In this way concrete proof would be forthcoming.

A rather curious incident occurred the very week after the Healing Committee had drawn up their lines of guidance for healers, and demonstrated yet again how much corroboration is obtainable from different sources from the Other Side.

My wife and I were invited to a friend's house at Finchley, in North London, to hear a tape-recording of a direct-voice sitting. This sitting was outstanding owing to the fact that one of the principal communicators who spoke was a

particularly highly evolved spirit who went by the symbolic name of "Morning Star."

Quite apart from what he actually said, his voice had a most wonderful timbre, and was vibrant with love and protection. We felt very privileged to have heard a recording of it, as its full quality could no more be transmitted in cold print than could some of Winston Churchill's famous broadcast talks to the people during the dark days of the War.

I am quoting the latter part of Morning Star's talk hereunder, and this may be compared with the guidance we had drawn up for our healers, on referring to the preceding pages. Here it is:

Have no fear, no hesitation. When you need us call to us. It is not with voices that your ears can hear that we will answer, but with the thoughts that enter into your mind that we will speak to you in your moments of need.

But do not be depressed, do not be unhappy, do not be afraid. If you permit those unfavourable emotions to arise within you, then you build a wall that is difficult for us to penetrate. Have faith, have confidence, and when you really are in need *pray*! And pray to the Great Spirit, knowing that as you pray your prayers are already answered, *knowing*—not believing or hoping—but *knowing*. I come to you to-night not as the leader of your Circle, not as the mouthpiece of a band of guiding spirits, but as your friend, as your older brother.

And now, with regard to your healing. I would have you realize that that which matters most is the mental state you build up within yourself at the time you are directing the healing. It is not the contact of the healer that matters. It is not the matter even of passes or of laying-on of hands as so many people in your world believe—it is a matter of *MIND*.

It is necessary for you, if the power is to be built up, to try to visualize each case as being cured—as being whole, as being sound. Whatever condition you are treating, you must try to

visualize that condition as being cleared away, and the opposite—the good and the perfect—as being there in its stead.

And when you are present beside the patient, when you are not treating them absently, your demeanour must be of great confidence. You must not say "I will try." You must say "I have come to cure you," and in your own mind—absently or when you are present—you must visualize the patient as being whole and sound—in mind, in body, and in spirit. You must always begin and conclude your efforts with thanks to the Great Spirit for the power that He permits you to use.

Here it will be noticed the emphasis again was laid on three important points: the necessity of visualizing your patient as being whole and sound and not in a state of disease, the mental attitude of the healer, and the reminder always to begin and conclude with prayer.

So it was upon these principles that the Churches' Fellowship set out on their mission and study of healing.

In view of the division of opinion within the Churches in these early days on the advisability of the orthodox Churches taking up psychic research, it may be of interest to quote these short extracts from a pronouncement made by Dr Matthews, Dean of St Paul's, on "Why I support the Churches' Fellowship for Psychical Study":

I think that it is most important that those who believe there is something worthy of investigation in what we call psychical phenomena, and who are also Christians, should get together in order to put that point of view. When I say there is 'something in' psychic phenomena I mean exactly that. . . .

I am convinced that psychic phenomena do now need to be carefully investigated and that those people who dismiss them as completely unfounded and unintelligible from the scientific or religious point of view are acting in an extremely foolish way; and therefore I think it is most important that there should be a group of people in the Church who maintain not

only the right but the necessity of investigating this type of phenomena.

I believe that, with this approach, there is quite a large field of useful activity open to the Fellowship. You ask: "How do we differ in aims from the Society for Psychical Research?" I think the answer is quite clear. The S.P.R. attempts to approach the phenomena which it investigates from a purely scientific point of view. That is no doubt perfectly right and proper. We, however, being Christian believers, should, I suggest, approach these phenomena with a somewhat different presupposition in our minds. It makes a lot of difference, for example, if you approach them, shall we say, from the point of view of a theist—of one who believes that God exists, and is Creator of all things.

That means that you take the view that spiritual reality is the underlying reality of everything, and that alone . . . gives you a different angle and a different approach to the phenomena from that which would be taken by a man with scientific training (whether he is a believer or not) who rules out altogether his religious beliefs when he is investigating the phenomena.

The whole point is that it makes all the difference in the world whether we begin to think of these things from the point of view of a believer in God and in Christ or not; and then further, it seems to me that, from the other standpoint, there is a great deal of work which very much needs to be done—I mean from the standpoint of the Christian belief and theology.

It fills me with dismay to hear what some very good Christians say about the kind of thing in which we are interested—the way in which they dismiss everything as delusions of the devil; and even I—and I have no doubt you too—have received most violent letters of denunciation accusing me of the sin of witchcraft. Unfortunately I have not yet developed any facility of riding on a broomstick!

I think here we have a very important contribution to make from the Christian point of view. The way in which we have failed to deal with these phenomena in the past is a very interesting study in itself. In the main, I suppose, the prevailing

view has been that many of these phenomena are certainly genuine, but that they are produced by diabolical agencies; and that is a view held by a great number of people today—a view which I think needs to be taken quite seriously because, after all, it is a perfectly possible hypothesis to say that demons are attempting to take possession of our spirits. . . .

I hope this Fellowship will develop a technique of insight into the way in which mediumistic powers can be encouraged wisely without damage to the person who has the gift, and used for the good of the Church at large; but, of course, this is an enormous question. I think if we can contribute even a little to that we should have done something of immense importance.

There is too a great deal which needs to be done about the Christian belief concerning spirits in general. I do not mean that this Society ought to set itself to make an entirely new system of theology, but the amount of ignorance as to what the Bible has to say on this subject, and what the Church has taught at different periods, is quite astonishing; and our concern with these spiritualistic experiences links up very clearly with the whole doctrine of spirits and angels, which has to a large extent fallen into the background of a modern believer's outlook.

The final point made by the Dean is very true, and the lack of realization of the psychical truths in the Bible is indeed amazing. Those people who have so misread their Bible as to believe that spirit communication is forbidden would do well to study two recent books on that matter,¹ and they would then realize the error of their scriptural interpretations.

The only point on which I join issue with the Dean is that we should not make a new system of theology. I think we must at least revise the old theology in the light of modern

¹ *The Psychic Message of the Scriptures*, by Thomas Powel, M.A. (Simpkin, 1955), and *The Psychic Life of Jesus*, by the Rev. G. Maurice Elliott (Psychic Press, 1938).

knowledge. The 'old-school' theologians continue to preach on the life to come, but they are only able to offer to the people a very vague and sketchy conception of the next world. They also seem to be under the impression that the unclassified phenomena of the Bible, termed 'miracles,' ceased after the time of Our Lord on earth.

The modern churchman, who has made some study of psychical phenomena, is able to proclaim a more positive outlook, that the "signs and wonders" of Biblical times are still with us to-day, and that it is only the barrier of modern materialism that makes so many people unaware of them.

The modern scientist is going part way to meet the theologian on common ground, for many now admit that there is very strong evidence of a non-physical order of reality. The 'old-school' theologian is really as intolerant as the rank materialist; the former closes his eyes to all things outside his immediate vision, the latter claims that the be-all and end-all of human existence can be found in a scientific formula.

But one cannot deny that there are many within the Churches who have the new knowledge but who have been a little less honest than the scientists in their laboratories. Some sixteen years ago a Commission of Inquiry into this subject was set up by Archbishop Lang, then Archbishop of Canterbury. A majority report was issued, signed by seven of the ten members; but the report was never released to the public, and the rank and file of the Church were robbed of sorely needed guidance.

Among the conclusions of the majority were these significant statements:

It is clearly true that the recognition of the nearness of our friends who have died, and of their progress in the spiritual life, and of their continuing concern for us, cannot do otherwise—for those who have experienced it—than add a new immediacy and richness to their belief in the Communion of Saints.

And again:

It is strongly urged that if we do not accept the evidence for modern psychical happenings, we should not, apart from long tradition, accept the Gospel records either.

Further:

There is no reason why we should not accept gladly the assurance that we are still in closest contact with those who have been dear to us in this life, who are going forward, as we seek to do ourselves, in the understanding and fulfilment of the purpose of God.

The report ended with the recommendation that representatives of the Church should keep in touch with groups of intelligent persons who were pursuing psychic research. If that recommendation had not been suppressed the people would not have had to choose between science and faith, for their faith would have been confirmed by the great mass of evidence obtainable through psychic study.

Nearly twenty years prior to this another committee of two archbishops and thirty-five bishops appointed by the Lambeth Conference issued this statement:

It is possible that we may be on the threshold of a new science, which will, by another method of approach, confirm us in the assurance of a world behind and beyond the world we see, and of something within us by which we are in contact with it. We could never presume to set a limit to the means which God may use to bring man to the realization of spiritual life.

Among the conclusions summarized at the end of this report were the following:

If spiritualism, with all its aberrations set aside, and with every care taken to present it humbly and accurately, contains a truth, it is important to see that truth not as a new religion,

but only as filling up certain gaps in our knowledge, so that where we already walk by faith, we may now have some measure of sight as well.

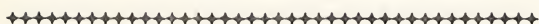
The Church of England, for reasons of past controversy, has been altogether too cautious in its references to the departed. Anglican prayers for the departed do not satisfy the people's needs, because the prayers are so careful in their language that it is not always evident that the departed are being prayed for, as contrasted with the living.

Scotland adopted a more logical attitude to psychic research. The General Assembly of the Church of Scotland, after two years of inquiry, declared: "The Church decided that psychical research was *not* contrary to the teachings of the Christian faith, and members of the Church are *not* forbidden to exercise their minds in that field."

And yet, in spite of all this, it was not until the year 1954 that any section of our Churches took action, and it fell to a layman such as myself to get them moving, as the Rev. Maurice Elliott has pointed out. There is not the slightest doubt that the work of this new body—the Churches' Fellowship for Psychical Study—is already having the effect of bringing the people to a fuller realization of spiritual truths than has been made possible by the more orthodox teachings of the past few hundred years.

XII

EARTHBOUND SPIRITS



THE year 1954 had proved quite important in the furtherance of my investigations into different aspects of psychic research. Then, in the opening months of 1955, I encountered a new experience of considerable interest and possessing strikingly evidential features. From time to time I had studied records dealing with the curious cases of earthbound spirits, but I had so far not had the opportunity of a first-hand experience.

One morning I received a letter from a lady in the West Country who had herself had many years of experience in psychic matters. On this occasion she wrote to ask my advice concerning a strange event that had recently come her way. This was her story. As, for local reasons, the name of the place cannot be disclosed, I shall refer to the lady as "Mrs X."

In September 1953 she received a very emphatic clair-audient message instructing her to sell her present house and move to a different town. She was told that she would be led to the right place and the right house, and that a purchaser would be found for her present house. All the 'wrong' towns and houses would be eliminated. Ultimately she would be faced with having to make a very quick decision. She was

free to choose, but if she decided against this advice from the spirit world she would regret it to the end of her life.

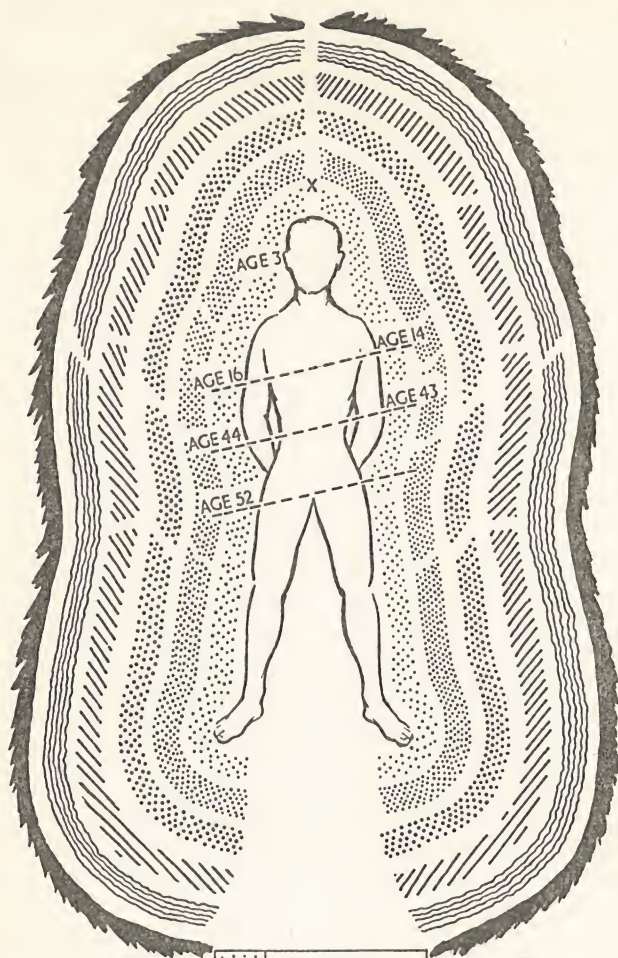
The search for a house and a purchaser for her present home began immediately and continued fruitlessly until the following July, when she was led to a very fine old country mansion in a picturesque town of the West Country. She sensed at once that this was the house she was meant to have. She made her decision in less than a week, and moved in the following September, just twelve months after receiving her clairaudient message. It was somewhat of a venture at the time, as she had not found a purchaser for her previous home, but soon after she moved in to the new house a buyer came along and the sale was completed by Christmas.







The house which she had bought was scheduled as a building of historical interest and was of great age, even the most recent part having been built as far back as 1603.

Within a few days she realized that the house was haunted. Her own psychic sense picked up the atmosphere that had apparently been built up by a group of inmates over the centuries, and these were undoubtedly people of cruelty, intrigue, and bitterness, who had turned away from all religion. Curiously enough, however, there was at the same time a strong Catholic influence of great vitality and mental ability.

Within a few weeks it soon became evident that the old inmates were trying to turn out this lady and her niece. During October small physical manifestations began. Ornamental plates fell off the walls and smashed. A thermometer hanging on the wall was flung off four times, once hitting one of the dogs. Twice the bar in the bedroom wardrobe was pulled out, throwing all the hanging frocks and coats to the bottom of the cupboard. These manifestations continued into January 1955.

It was the habit of Mrs X to sit alone every Friday evening in communion and meditation. On one of these evenings she



	PHYSICAL (<i>Grey</i>)
	EMOTIONAL (<i>Red</i>)
	MENTAL (<i>Yellow</i>)
	PSYCHIC (<i>Green</i>)
	SPIRITUAL (<i>Blue</i>)
	ETHERIC (<i>Purple</i>)

CHARTS SHOWING RADIATIONS OF AUTHOR'S VISIBLE AND INVISIBLE
BODIES
(See pp. 41-44)

was told that the main reason for her being asked to buy the house was so that she could arrange for a seance to be held there to enable these unhappy souls to talk over their troubles, and to be shown how to turn to the Light and thus be released from their earthbound state.

Mrs X turned up the old deeds of the house and found ample confirmation of these matters. There were five women concerned who had led very unhappy lives in the house, and had renounced all their religious beliefs because of the cruel treatment they had received. They were all members of one family; a mother, three sisters, and a sister-in-law.

About the middle of January Mrs X gave a solemn mental promise to them all that she would try to arrange a seance as soon as possible, and thereupon all manifestations stopped.

There were, of course, several essentials to be considered. A reputable medium must be found who had some experience in exorcizing spirits. It was important that he or she should not know anything about the history of the house, and, therefore, that no local medium should be chosen. Also the medium should be one possessing a religious background, as these poor souls were very much in need of spiritual help.

Mrs X approached two London mediums, who declined to come; and she then made inquiries from some of the leading spiritualist organizations, who were unable to recommend anyone suitable.

She then got in touch with the Churches' Fellowship for Psychical Study, by whom she was referred to me. I happened to know of one London medium who possessed the necessary experience and the spiritual background, my only doubt being whether she would be able to spare the time to travel down to the West Country.

This was Mrs Helena Standing, some of whose mediumistic work I had recorded in my previous book.¹ I telephoned

¹ Op. cit.

her, and she agreed to go down there and give what help she could. Arrangements were made for the visit during a week-end in April, and Mrs Standing had the conviction that with God's help she would succeed in the task that had been allotted to her.

During the two weeks preceding this visit she devoted a certain amount of time to meditation, and prayed and asked for guidance in the matter. One night as she lay in bed her prayer was answered, and her spirit helpers communicated with her and told her that the case was a tragic one. The main trouble lay with the family who had owned the house in the seventeenth century. The father was a local clergyman, a man of cruel habits. He had held regular cock-fighting parties and other cruel sports in the gardens of the house, on which occasions much drinking had taken place. He kept his wife and three daughters and sister-in-law in severe submission and had quite turned away from his earlier religious beliefs.

Mrs Standing was told that all had been arranged for this seance from the Other Side, and that these earthbound souls could be released if she and her helpers carried out their part. Their mission of mercy would be blessed with success.

On the following morning Mrs Standing reported this spirit information to a Mr Tordiffe, a member of my Home Circle, who had made a written record of it immediately, as he considered it would be extremely good evidence if the facts were substantiated later on; for it must be remembered that at this stage Mrs Standing had no knowledge of the house or the family or its history.

On her journey down by train on the Saturday morning in question Mrs Standing felt the nearness of her spiritual guides, who told her to watch for a man wearing a silver crucifix, which would be a symbol to her of God's protection in her task. She had already in her case a rosary, a treasured

possession of a beloved brother in the world of spirit which she always carried as a kind of sacred talisman. The train was already full when she reached the platform, but she managed to find a vacant corner-seat in one of the carriages. She scanned her fellow-passengers eagerly to see if anyone was wearing a silver crucifix, but there was no sign.

Eventually she arrived at the junction where she was to change for the local train. This train was practically empty, so she took her seat in an empty carriage and closed the door. Just as they were due to leave the door swiftly opened and a gentleman entered and took a seat immediately opposite to her. She glanced at him and thought he had the look of a country squire, when her gaze was suddenly caught by a glint of silver hanging from his lapel. It was a silver crucifix! She almost expected him to speak to her, but he did not, and alighted at the station previous to her own. Here was the symbol that had been promised to her!

She was met by her hostess, a charming, intelligent, and cultured lady. The latter was careful not to tell Mrs Standing any details of the haunting or anything about the history of the house before the seance.

They entered the gardens at the back and wandered through an orchard into walled-in gardens completely overgrown in places. Mrs X mentioned that they had been hard at work trying to clear the weeds and overgrowth. As they were passing through a glade beside a lake Mrs Standing suddenly sensed the presence of monks walking beside it reading their breviaries, and nuns strolling about in this peaceful spot saying their rosaries. When she told her hostess this, saying how strange it was, Mrs X replied: "It is not so strange when I tell you that at one time nuns occupied this house with children under their care during one of the wars of the past centuries."

As Mrs Standing reached the house and stood a little distance off to view it, she felt herself really back in the past. A cobbled courtyard lay in front of the great old mansion, built of grey stone with mullioned windows. They entered the hall through an arched doorway, and immediately she sensed a heavy feeling of sadness and depression.

The large rooms were panelled with dark oak, and the big open brick fireplaces with imposing overmantels displayed coats of arms with a date in the early 1600's. Escorting Mrs Standing to her room, her hostess informed her that she had arranged for six reliable and experienced sitters to attend the seance that evening.

Mrs Standing took an instant dislike to her room, feeling at once that it was full of hostility. She soon became aware of an entity which was urging her to leave, telling her roughly to "get out of it." Mrs Standing laid some of her things on the bed, including a clean folded handkerchief and left the room for a few minutes. On her return the handkerchief was on the floor. She picked it up and threw another crumpled one on to the bed, and a few minutes later she turned to find this on the floor again. Undoubtedly there were entities here who resented her arrival.

She then proceeded with her hostess to explore the house from the attics downward. She was shown a priest's tiny room, complete with small altar which had been discovered under the floor level, and which had remained hidden for many years.

There was still the feeling of sadness and hostility lingering around as Mrs Standing retired to her room again to rest and await the arrival of the six sitters, who were coming from considerable distances and who all shared this earnest desire to help those on the Other Side of the veil.

In her room Mrs Standing knelt and prayed and humbly asked that she might be used in whatever way God deemed

best. Presently the sitters arrived, and they proved to be a fine stalwart band of people.

The seance was to be held in the attic, and so they set about taking chairs up there. The floor-boards were rotted in places, and cobwebs hung from the beamed roof; but a small window was screened, and the seance began.

Mrs Standing soon became aware of many souls in spirit around them, and she opened the seance with a prayer in which all the group joined. She then asked all the sitters to sing *mentally* the hymn *Abide with Me*. During the silence she became conscious of much spiritual activity and soon found herself sinking into a peaceful trance state. Her chief guide then took control.

From here onward she was, of course, quite unconscious of all that transpired. The guide first of all spoke to those present and said he was very pleased that they had obeyed the behest of the spirit world. There were several souls there needing urgent help, and each of the sitters had been carefully chosen to assist in this mission of mercy. Each one also had his or her spirit helper present that evening. All would be well, and they were asked to allow the poor earthbound spirits to take control of the medium so that they could learn of the need to leave the earth-sphere and progress to higher realms.

He explained to them that the first soul to come through would need to be reasoned with a good deal, and when the sitters had done their best they on their side would then do their share. The guide then left, and his place was taken by an entity so strong and powerful that the sitters began to be afraid for the medium's safety. Her body was shaken by paroxysms of fury, and a veritable fight for possession ensued. Her head was bent back as far as it would go, and a strong masculine voice spoke through her.

Shouting at the assembled sitters, he stormed at them to

get out of his house, asking what right they had to be there. They tried to reason with him and emphasized that they had only come there to help him, but he retorted that he wanted no help and what right had anybody to alter his house (a new wing had been built). The sitters did everything they could to try to pacify him and told him to look around him and notice his changed surroundings (he still did not realize he was in spirit).

But he continued to storm and rave and blaspheme. Who was God, he asked. He had long ago thrown his Bible on the fire. With clenched fists and teeth, he twisted about and stamped and finally withdrew from the medium. His place was then taken by a Catholic nun who had been a spirit helper with Mrs Standing for many years and helped her in her work. She spoke kindly and gently—a strong contrast to the previous entity. There were others to be helped, she said, and the old man was at the moment being attended to by spirit guides. She said the blessing of the Master was on all the sitters and on their mercy mission.

The next soul to take control was a woman giving the name of Hannah, and she said she had been a serving-maid with the old man's family. She had done her best then and since to help the missus and the three girls, who had always been very much afraid of the master. So terrified were they that they had at one time even plotted to try and do away with him.

She then left, and her place was taken by a person who spoke in French and prayed in that language. (Mrs Standing has no knowledge at all of the French language.) This soul explained that she was a French nun and had come there to help, and she blessed the company with the sign of the Cross and then left.

Next came an elderly lady who thanked them all for having come there, and while speaking to them suddenly

broke off to exclaim: "Oh, he wants his stick, does he? Let him have it. Here you are, here's your stick. You can take it with you!" Then she left.

The next soul to control the medium was a young girl, who broke into violent sobs, crying: "It's awful! It's terrible! You don't know how dreadful it is." Her sobbing was pitiful to behold, and she was so choked with grief that she produced temporary sickness in the medium, who was of course still in trance.

Mrs Standing's guide then returned and said that they had done good and noble work, and all was well, and no longer would there be any disturbing manifestations or evil vibrations. Together they had performed a mission of mercy, and in the name of Jesus Christ he blessed them and departed.

On regaining consciousness, Mrs Standing found she had been in trance for an hour and a half. Her face was wet with tears, but she felt strangely at peace. She retired to her room to rest, but felt so calm and relaxed that she sat on the window-seat for a while and gazed out at the sunlit gardens.

On rejoining her hostess and the rest of the company later in the evening, she was told of all that had happened while she had been in trance. When she was told of the three sisters she suddenly received the mental message from the spirit world: "Their names were Mary, Margaret, and Fanny." She repeated this, and her hostess replied that this was quite correct, as these names were all given in the deeds of the house.

It appeared that the difficult entity who had raved and stormed so much was the middle one of three clergy—father, son, and grandson—who had lived in the house. Mrs X said she had discovered from an old document and the father's will that he had been a bad man and had treated his women-folk cruelly, depriving his sisters of all the money—some

£6000—left to them under their father's will. He had done many other things which were a disgrace to his cloth. He had been vicar of a church in a village three miles away. He took no part in the spiritual life of his parish and engaged in such pastimes as cock-fighting.

This, of course, was striking evidence of the information Mrs Standing had been given from the spirit side before she ever came down to the house, and which had been recorded by Mr Tordiffe at that time. The whole family had been earthbound to the house by the old man's evil deeds and their revengeful thoughts against him.

Assurance has now been given by spirit guides that all the family and their servants have now been released to a happier and better state, and since that evening not a single manifestation has taken place.

This is an extremely good example of a case where souls were bound to the earth through their mental attitude of cruelty and evil deeds and thoughts, which prevented them from progressing to the spiritual spheres.

Very similar records have from time to time come before psychical researchers, which have shown that some spirits have remained in this earthbound state for a considerable period of time, sometimes running into centuries. It seems that the main causes are such as have been described in the foregoing example, but other cases have arisen through non-acceptance of the existence of a spiritual world during earth-life, or where money and financial gain have been the only God.

This subject is very closely allied to that of obsessing entities, who in many cases take control of people of weak character still living on earth. A great deal of spiritual healing work is concerned with such cases. If the patient is suffering from an obsessing entity, healing is first of all concentrated on his general health condition and general sense of

mental balance. This enables the way to be prepared for workers on the Other Side to cope with it better.

Obsession in any form has been found to react adversely on health. A frequent form of obsession is fear. There is also the obsession of self, and that of world ambition. These, of course, are quite distinct from obsessing *entities*. To be obsessed in any of these ways means that we have fixtures in our minds which are not flexible.

A well-known healer who is experienced in this particular matter has emphasized that people who are spiritually awake are never subject to any of these obsessions, as their subconscious mind is continually on guard both during waking and sleeping.

XIII

MEDICAL TELEPATHIC MESSAGES



JUST about this time I received from Sydney, New South Wales, some striking records of medical telepathic messages. These comprised a series of medical notes that were sent to me by a lady named Mrs Foreman, received by her during the years 1916 to 1933, which she described as "telepathic dictation." She is now eighty-four years of age, and has placed these notes at my disposal for any helpful purpose that can be made of them.

The start of these messages was at a small Home Circle of five people at which the 'sensitive' was another lady who knew nothing of any medical matters, but picked up the names of several French doctors who wished to make communications through Mrs Foreman. No one in the circle had any knowledge of these names, but Mrs Foreman was later able to find them in a medical reference-book.

It appears that all these doctors were interested in the same line of study—the reflex action of nerves. A point of some significance from an evidential angle is that at the time of reception the messages transmitted were many years ahead of later discoveries on the particular diseases. It was as though a group of advanced students gave their findings progressively from time to time.

Many of these recordings have been scientifically tested and verified, in particular those relating to the basic cause of cancer. They were found to tally exactly with later findings of Professors Welsh and Chapman, of Sydney, in 1927 and 1929. It was this close tally of the psychic with the scientific that encouraged Mrs Foreman to think that others might be worthy of investigation. Although on different lines to some of the theories of Pasteur, Lister, and Koch, there seems to be a link with the continued studies of those illustrious pioneers.

Mrs Foreman cannot confirm the identity of the communicating intelligences, but that fact, of course, does not matter. What is important and striking is that these are notes of medical problems on which she has no knowledge at all.

The notes comprise some 115 pages of foolscap, and all that it is possible to do in this brief chapter is to comment on some of the more outstanding ones. Emphasis is laid throughout on the point of origin of the main diseases lying in the nerve. One of the earliest statements (February 1916) reads:

When any organ throws off nutritive properties contained in the blood, namely, natural absorbable food, look for either pressure on or wasting of the nerves which supply that organ. The origin of many modern diseases is entirely in the nervous system: Bright's, cancer, phthisis, diabetes. Follow this out.

Here is one on infantile paralysis:

This is a sequel to one of the better-known diseases, such as measles, scarlet fever, or diphtheria. It is not a germ, but is brought about by the inability of convalescents to throw off completely the congested state of meninges caused by the first illness. Many formations found in the blood of persons in ill health are not germs of some distinct disease introduced into the system from without, but pathological formations caused

by deterioration of nerve power within. Pathological sequelæ found in animals after inoculation are not reliable. Mechanical pressure will cause changes easily mistaken for disease.

That transmission was also received in 1916, and the next one referring to paralysis was one in October 1933 on spastic paralysis, as follows: "Varying air pressure, including atmospheric content, may cause lymphatic ulceration in the tissues. Local pressure on single nerve filaments, or group of a plexus, may account for minor forms of this."

A more recent message relates to polio: "Polio originates from the sympathetic system, and is caused by interference with the internal air pressure in relation to an 'air system' not yet recognised in the body. Contents of the external air are the immediate exciting cause."

A large number of the messages concern cancer; in fact, there are more on this disease than on any other. The first one was in January 1927, and reads:

Cancer is not introduced from without, but will be found to be the natural cells of the body displaced by pressure in the primary stages, and later becoming altered in character by reason of inability to function normally. They become a source of pain and depletion to surrounding tissues and eventually involve the whole system by reflex action of the nerves. The pressure referred to may be primarily along the course of nerves supplying the part affected, following a fever, or applied mechanical pressure of long continuance.

A note on carcinoma cuticle in August 1928 says: "Pressure with blocking off of power and consequent collapse of cells, at some point higher up in the nerve tree or circulatory system than the actual seat of the trouble. Both have the effect of paralysing the industry of the part involved."

An interesting theory is developed on influenza, in a message during the world epidemic of that disease in 1918 to 1919:

This is the result of the same conditions being administered as it were to a number of people in the same place, such as might be brought about by a certain condition of atmosphere obtaining in a circumscribed space affecting the people in that area by causing a contraction or inflamed condition of the vital nerve centres, in the same way as active poisons, causing slow or rapid affection of various parts according to density in atmosphere, or the receptivity or resisting power of persons in that area, and according to the exact position on the nerve course of such contraction or inflamed condition. Contraction would cause impeded action, and inflammation would deposit waste on the nerve course; either would probably reflect on an organ resulting in a congested state, and according to position and intensity might be slight or severe, even becoming general and fatal.

A note that came through in October 1919 on Addison's disease reads: "The point of attack is the pineal gland" (the words "pituitary body" followed separately). Another on goitre: "This is a muscular derangement due to loss of nerve power, namely, paralysis of the nerves which supply the part."

Here is a message on diphtheria:

Investigate combinations of fermentations which produce tough membrane. There is not free play for waste. A combination of foreign body (membrane) forming a cul-de-sac on the one hand, and its effect on the nervous tree on the other. The ferment is thrown upward from the blood *via* the lungs.

In a note on the common cold reference is made to the widespread complaint of nasal catarrh.

Catarrh is to the brain what diarrhœa is to the bowels, not of waste matter altogether, but discharge of materials in the process of using in the complex needs of the body, thrown out before completion of the process by an interference of balance. In the case of nasal catarrh, atmospheric pressure is the primary

cause. The loss of cerebral secretion is a temporary state of starvation to the nervous network, hence the chills, headaches, and general discomfort.

“Smallpox,” says a message coming through in 1931,

is the result of nature’s effort to over-ride by a general rebellion a shock to a special section of the nervous system, at or near the base of the brain, such shock consisting of the intrusion of a poisonous gas by means of food, drink, or air; also by skin as well as nostrils or mouth. The special poison is for researchers in chemistry rather than for the pathologist.

“Hardening of the arteries,” says another note in the same year, “may be caused by softening of arterial accessories, namely, withdrawal of the natural attributes of interlining membrane by chemical interference.”

An interesting reference to tuberculosis came through in March 1933:

There may be some accumulation of waste matter or foreign body lying along a nerve track higher up than the lungs. The condition might be in the nature of a spastic paralysis affecting some portion of the pneumogastric nerve in the neighbourhood of the glottis. This may account for the erratic course of symptoms, and also for the well-marked recuperative power.

The recipient expressed some doubt as to the source of this note, and on April 13 of that year—just four weeks later—a further message came through:

There is no doubt. The message has been received and should be embodied in records, that the cause of T.B. within the body lies in occlusion, partial or complete, spastic or static, of nerve power by pressure, deterioration or starvation, but having got so far we should seek the cause of such pressure or deterioration originating outside the body.

Subsequent notes on this disease during the latter months of the same year included the following:

(July 12) "The bacillus originates from food-distributing surfaces and is similar in action to a yeast. It is directly concerned with osmosis—is actually food leakage."

(August 7) "Escape of food to other than legitimate tissues sets up nervous rebellion."

(September) "Re T.B. Temperature—the ferment of nutrient matter as from capillary surfaces will cause it to rise—action of fermentation in other than legitimate parts. The action of a poison in the system may act in a similar way generally, but with the air system instead of nutriment. Clash of aerial contents of the body."

Another message referred to post-mortem investigation of nerve tissues: "The person having died of T.B. or cancer, acquired without artificial means, might reveal gumming or other abnormality in the apparatus for the conduction of nervous impulses, higher up than the peripheral site of the bacillus—or breakdown."

Here is a message concerning germs:

Germs are the living means whereby the complex material life of the body is carried on. They are in the elements of all foods, becoming active in suitable media, such as the digestive organs (in health). Before food can renew expended power of tissues it must be subjected to a process of fermentation. It must then be utilised in such a way as to penetrate to the whole body, according to the requirements of each part. Vessels which carry this 'supply' do penetrate everywhere by a wonderfully complicated machinery, but if in some part of this a breakdown occurs, the germs (which are the result of fermentation) are exuded into the tissues before their task is accomplished and become a source of disease, of which T.B. is a sample. Not only does air teem with microbes, but man himself, for the gases of the blood are derived from the atmosphere which admittedly teems and are interchangeable with it.

Among one or two of the general psychic notes from this remarkable record I select the following:

Nerves may suffer from shock, actual injury, starvation, over-taxation; singly, in sections, or collectively. When any or all are in any way hampered the corresponding mechanism is also hampered in a more or less degree. Accumulation of waste matter is brought about by muscular action used by nerve force. When that force is impeded the waste remains in the blood or else gathers to one spot and forms a collection of pus, or perhaps a less congested condition we call inflammation. The great possibility is that in most cases the trouble begins with one of these nerve interferences.

(April 9, 1930) "At the insertion of nails (finger and toes), there are some kind of natural outlets, other than pores, such as a branching duct, through which gaseous—or even more material emanations—may find a vent."

(April 26, 1930) "There is a system of air control, a pneumatic pressure system. Circular systems—blood, nerves, lymphatic—branch out everywhere. Air pressure system also, with terminals blind and otherwise, penetrating all parts and having vents at points as yet unsuspected."

(March 1932) "Generation: entry of spirit or life force. The soul enters at the moment of germination—man, beast, bird, fish, or flower. Germination depends on a trinity of factors—male, female, and power (cosmic), which both attracts and holds, thus inaugurating spontaneous life."

(December 1932) "Beware of strongly entrenched theories, lest we take a part or parts for the whole."

(September 13, 1933) "Skin diseases come from inside."

(December 19, 1933) "Life. It is the result of ferment. What factors decide sex we do not know, but it is the Supreme Power which confers intellect, which is not material. This is beyond man and belongs to the Eternal and to God, whilst the material creation is temporary, so far as earth life is concerned.

A detailed analysis of these notes reveals some interesting features. There is a kind of progressive sequence throughout. The earlier ones are supplemented by later studies that seem to reveal further findings by the transmitting intelligences.

There is evidence that those medical pioneers who have passed on have found that they can continue study under better conditions, and that their subsequent discoveries can be communicated to incarnate colleagues here, subject to the necessary conditions being provided.

It has also been found that some of these notes are further corroborated by "cross-messages." That is to say, they fit in with similar information transmitted through other sensitives in different parts of the world. Obviously the messages are coming through more channels than one.

If there is truth in these psychic transmissions from disincarnate medical men, centring on the particular line of study into the reflex action of nerves, it could quite possibly be placing in our hands a master-key to one of the most powerful causes of disease.

Mrs Foreman agrees that the question of identity of the communicators is difficult to establish—as always. Comparatively seldom do names come through, and when they do there is often no means to confirm them. On the other hand, there admittedly comes to our aid at times another branch of psychic service which we might justly term "television." This, of course, is clairvoyance, which enables the sensitive to see the communicator, and if the latter is known to the sensitive the identity can then be established.

Of the several notable names that were given to the receiver during the transmission of these notes, that of "Ray Lankester" came through more than once. Other names included Faraday and Nansen, but there were further ones that were quite unknown. But the main value must be in the contents of the messages, and whether they can stand on their own merit without the backing of any big name.

XIV

RESEARCH WORK



DURING the whole of 1954 practically all my spare time was occupied by the work of the rapidly growing Churches' Fellowship for Psychical Study. The earlier suspicions of the very orthodox were being dispersed, and it was being realized more and more that psychical research, when conducted on a truly spiritual level, was able to bring untold relief and joy into the lives of all men and women in the Christian churches.

As this was brought home to the clergy and the congregations applications to join the Fellowship poured in from many who had previously denied the truth or value of psychic science. Church leaders rallied to our ranks, and the Bishops of Peterborough, Ripon, Sheffield, and Worcester all came in as Vice-Presidents. Other Vice-Presidents appointed about the same time included the Dean of St Paul's, Canon Carpenter of Westminster Abbey, Canon Mervyn Stockwood, and Dr Leslie Weatherhead. Those who had held to the twisted idea that all psychical phenomena and spirit communication was "the work of the devil" began to think again, and started to attend the Fellowship's Meetings and read its literature, from which they could gather some of the spiritual implications of true psychic research.

The two aspects that I was mostly concerned in personally were those of healing and communication research. The principles of our healing work I have already described in an earlier chapter, and the next step forward was the appointment of another Committee—a research group consisting of laymen, clergy, a doctor, a lawyer, a magistrate, and a scientist. In addition to the various meetings of the group as a whole, smaller groups consisting of two or three of us at a time agreed to continue with individual investigations and report back our findings to the main Committee.

We felt it necessary to embrace all kinds of phenomena, including clairaudience and clairvoyance, trance, automatic writing, direct voice, and materialization. My wife and I attended several seances of these different types, and in the course of the same obtained some helpful advice and assistance from the spirit world on our own healing work.

One conclusion at which we arrived was that the highest type of contact is through mental mediumship, and that the higher spirits will only communicate by this means—except on rare and particular occasions. We acknowledged the value of physical mediumship, such as materialization, in bringing the realization of another world to the sceptic, while at the same time agreeing that that is not a type of phenomena we would wish to attend except for experimentation purposes.

It was for the latter reason that we visited two materialization seances during the autumn of 1954, and these were both of an advanced nature and undoubtedly entirely genuine. The most remarkable—and quite exceptional for this country—was in a Home Circle at Cardiff, where the medium—Alec Harris—held the sittings on a non-commercial basis, accepting no money from his sitters.

We formed an extremely favourable impression of both Mr and Mrs Harris, and realized their sincerity and their

selfless dedication of their lives in working for the world of spirit in this way. We met at their little house on the outskirts of Cardiff at the unusual hour of 10.30 P.M., and the seance ended just before 2.30 A.M.—the longest one we have ever attended.

There were about a dozen people in the Circle, and—unlike most others of this kind—it was held in a good red light, so that it was possible to see everything that was going on under the illumination of two fairly strong red electric bulbs.

Soon after the medium had sat in his chair in the 'cabinet'—an alcove behind a pair of black curtains—remarkable phenomena began to develop. We saw the full-length figure of a young girl build up from the floor, and then the medium arose from his chair and came out into the room leading this girl by the hand! Thus we had the exceptional and evidential spectacle of the medium standing side by side with the materialized spirit.

Another striking phenomenon was when two spirits materialized at the same time, and stood side by side, while the medium could be seen seated in his chair. The spirits who materialized—some twenty altogether—ranged from that of a small child to a seven-foot-tall Indian, who invited me out to hold his hand, which was quite solid and firm and warm. The deep bronze on his cheeks was clearly visible in the light.

A further phenomenon that none of us had ever witnessed before was that of a pale blue spirit light rising from and revolving round the medium's solar plexus. This was indeed a remarkable sight, as was the beautiful blue light that shone now and then above him and over the top of the 'cabinet.'

My wife and I and two members of our Home Circle were present, but none of the spirits who materialized that night

were known to us. This was not surprising, as we had already had evidence that this was not a form of communication that any of our dear ones cared for. On the other hand, it provided irrefutable evidence of the existence of the spirit world.

The other physical-phenomena seance we four attended was held in London, with a larger circle of sitters, numbering just over twenty. This was quite different, and centred more on the phenomenon of levitation. During the evening the large trumpet on the floor, an oval occasional table in the room, and finally the medium in his chair were all levitated to other parts of the room.

From that aspect it was good evidentially, although I found one point of criticism. On previous occasions when any article has been levitated the spirit people have been extremely careful not to strike any of the sitters, and we have marvelled how the trumpet has flown at a great pace round the room and over the mantelpiece and articles of furniture without touching even an ornament. At this seance several of the sitters were struck on the head several times as the trumpet whirled round the room, and the leg of the levitated table just caught my wife on the nose.

A possible explanation of this is that the spirits manifesting there were not of a high order—probably quite the reverse, although by that I do not mean evil, but rather undeveloped. The test conditions imposed by the medium were good and apparently watertight; two of us were allowed to strap him tightly to his chair, and to inspect the different knots after the sitting to confirm they had not been broken. He remained strapped all evening—a period of some two hours—and at the end was levitated in his chair right out into the middle of the room. The chair was a heavy oak one.

Another remarkable incident was the removal of his jacket while sitting strapped in the chair; a jacket that had been

sewn up on him by two other sitters, and when the lights went up again we were able to see the stitches still intact.

Levitation, of course, is often a form of dematerialization and rematerialization. An outstanding example of this occurred with the Cardiff medium, Alec Harris. I was not present at the time, but two of my friends—very strict investigators—reported it to me.

Towards the end of the seance Harris suddenly disappeared from his chair, and he could not be found anywhere in the room. The door was locked, and there was no other means of exit. Presently the sitters heard some one knocking at the door, and Harris's voice asking to be let in. It appeared that the spirits had dematerialized him, and then materialized him again outside, and he found himself down in the hall without knowing how he had got there!

Similar instances have been reported from time to time with certain outstanding mediums of the past, but it is a rare type of phenomenon.

Another interesting experience was a visit that the Chairman of our Research Group and myself paid to the Society for Psychical Research, who had kindly invited us to see a demonstration of an instrument known as the infra-red viewer. The purpose of this is to be able to see all that goes on in a darkened seance room, where physical phenomena such as materialization is taking place.

One of the Council members of the Society acted in this instance as the hypothetical medium, and sat on the chair at the entrance to the 'cabinet.' The room was put into complete darkness, and I directed the infra-red viewer at the 'medium'. I was able to follow all his movements fairly clearly, such as the removal of a handkerchief from his breast-pocket, rising from his chair and sitting down again, and so on.

I was, nevertheless, somewhat disappointed. For one thing,

I did not consider the viewer—by which the S.P.R. set such store—revealed all movements in the room nearly as clearly as the good red lights in Harris's seance room. For another thing, the viewer could only be directed on one part of the room at a time, and while it was on the medium anyone else in the circle (supposing the medium had an accomplice) could be doing all sorts of things without one's knowledge. In Harris's seance room that was impossible, as the whole room and every sitter was in full view.

The S.P.R. complained that they had been unable to get a single medium anywhere in the country to give a test sitting in their seance room here. When I saw the room I could well understand the reason. It is a generally accepted fact that conditions are important in obtaining results, and I must say quite frankly that I have never entered a room where the conditions were so cold, unsympathetic, and adverse in every way. I would say that the vibrations would be such that the most gifted and experienced medium would get barren results in such a room.

I am fully in agreement with the desire of the S.P.R. to get mediums to demonstrate under the strictest test conditions, including the infra-red viewer, but I am convinced they can never get any worth-while results until they prepare a seance room more in keeping with good spiritual vibrations.

As regards mental mediumship—clairvoyance and clair-audience—a good sitting I have been able to report is one that I had with the London medium, Mrs Lilian Bailey, O.B.E., in January 1955. I was quite unknown to Mrs Bailey, and care was taken that my name should not be disclosed to her.

When her control, Bill Wootton, came through he first had the impression that all my family were ecclesiastics, as he saw that I was surrounded by a large number of clergymen. It took him a minute or so to find that these were all concerned with the work I was doing with the Churches' Fellow-

ship, and were members of the clergy band on the Other Side supporting those of us striving to get the truth into the orthodox churches here.

Another evidential incident was the arrival of a seven-foot-tall Indian, seen clairvoyantly by the medium, and his description was identical with the one who materialized to me at the Cardiff seance.

This was not a sitting where I had come for any personal evidence, but more for general guidance on my psychic work; but the control gave me two items of the former when he reported that a lady had come in for a moment to hold up in golden colours the letters "M.L." (Marjorie Lester), and that she had with her a gentleman who was no relation of mine but was linked with me through another lady on earth (he was the first husband of my present wife).

Undoubtedly the best piece of evidence was a Scotsman who came through, and whose name conveyed nothing to me, but who said that he was known to a member of our own Home Circle. After I got home I phoned that lady, and the name was that of her uncle. The description given of him was also completely accurate. Furthermore, he brought with him her father, and gave that name correctly also. Yet this lady had never been to Mrs Bailey, nor had the medium ever heard of her. This incident ruled out any telepathy between the medium and myself.

The names of some eight Scottish doctors working with our Home Circle were given, and some useful guidance about our absent-healing work and the health of my wife and myself. A number of questions which I had prepared were fully and satisfactorily answered, more especially as regards the development and progress of our Home Direct Voice Circle, and some of the people who would be coming to speak to us there.

Meanwhile, the research work of the Churches' Fellowship

for Psychical Study was proceeding slowly but steadily, and at the time of this book going to press could only be considered as in its initial stages. I have no doubt, however, that in due course it will be able to publish findings of tremendous interest to all Christian people.

More and more people are coming to realize the importance of the right type of approach to all psychical research, and that unless it can be operated in a reverent and spiritual way it is better left alone.

XV

RESEARCH AT THE COLLEGE OF PSYCHIC SCIENCE



THE course of these later investigations naturally brought me into touch with the research work of many organizations throughout the country; psychic-research societies, spiritualist associations, private circles, and so on. My conclusions were that the most serious and most progressive research was being carried on by the College of Psychic Science, Ltd, at South Kensington, London.

I have been asked how their work differs from that of the Society for Psychical Research. The answer is quite clear. This latter body of recent years seems steadily to have developed a line of research that is operated from a somewhat negative state of mind, whereas the College pursues a vigorously positive line. This does not imply that they are any the less analytical—far from it. I have been very impressed by the care they take to weigh up carefully all data, and the soundness of their deductions. The President, Brigadier R. C. Firebrace, C.B.E., and the Principal, Mrs M. W. Hankey, have both had something like forty years' experience and research on this subject.

There is, however, one particular section of their work that I propose dealing with briefly in this chapter, and I have

selected that because it is unusual and comparatively unknown to the outside world, and in my opinion is of great interest and value from the evidential standpoint.

One of the arguments so frequently brought forward by the sceptic to spirit communication is that the messages given by the medium to the sitter are not obtained from communicators on the Other Side, but are picked up by the medium from the sitter's mind. As I have admitted elsewhere in this book, that is probably true to a certain extent, and must account for a certain proportion of what comes through, but I believe the telepathy 'bogy' in that direction is often exaggerated, and that the telepathy is often more between medium and spirit communicator than between medium and sitter.

However, when that argument can be ruled out it is very difficult for the sceptic to find an alternative explanation. This is the case with proxy sittings. The procedure here is for the person who requires the communications from the Other Side to be given a proxy sitter instead of sitting personally with the medium, as in ordinary seances. The proxy sitter can be unknown to the person requiring the communication (whom we will call the "originator"), and both will be unknown to the medium. It will be realized, therefore, that any possibility of mind-reading can be ruled out entirely.

The proxy experiments conducted by members of the Alliance Parapsychology Group of the College of Psychic Science are carried out in a thoroughly business-like and scientific manner. Here is an example of one quite recent experiment of this nature.

This consisted of six single sittings held on different dates with different mediums, six different sitters acting as proxy for the Originator. The method of work was for the Originator to send some article of personal belonging, to form a link for the proxy sitter. In this particular experiment the

'link' was an oblong envelope, size $5\frac{1}{2}$ " by $3\frac{1}{2}$ ", containing an unknown object of the Originator's. The envelope was handed by Brigadier Firebrace to the leader, Mrs Hankey.

At each of the sittings the envelope was then handed to each medium in turn, who held it, sealed. As may be imagined, by the time of the fifth sitting the envelope was getting somewhat worn! It was therefore opened on that occasion by the medium, who extracted a pen.

Each sitting was recorded verbatim on a tape-recorder, from which the recording was typed in full. All statements and salient points were then extracted and retyped; redundancies or personal comments by the medium were deleted from this second transcript. Three copies were made of the second transcript listing the salient points. One copy was sent to the Originator for annotation; one copy was annotated by the experimenter who had acted as the proxy sitter; and the third copy was annotated by an experimenter who had not been present at the sitting.

The system of marking by the annotators, in reference to how the statements therein related to themselves, was as follows:

- | | | |
|--------------|-------------|--------------|
| A. Correct. | B. Wrong. | C. Probable. |
| D. Unlikely. | E. Unknown. | |

Some most interesting facts emerged from a perusal of the results. The unknown Originator, who by this time was absent abroad, marked as correct 127 points, against 51 of the proxy sitter, or in other words 120 per cent. more correct points than the average of the proxy sitters. The Originator could not accept 64 points, and accepted only 10 points as probable, and only 4 as unlikely.

An analysis of these figures shows that the unknown Originator secured a total of more than twice as many "Yes"

hits as either the proxy sitters or outside annotators. I submit that the results are remarkable, and that in any experiment as subtle and delicate as endeavouring to get communication by proxy for an unknown sitter 127 correct points is a very high proportion. The 40-per cent. success would have been higher, except for the fact that 134 points had to be classed as not known. The reason for the high figure of "unknowns" is that when the Originator and the annotators marked "no" against the description of a personality, they went on to mark "unknown" against all other details relating to that person. It might have been better, where a name or personality could not be accepted, to mark "no" against all other points relating to that personality.

Another fact emerging from these results is that, as the proxy sitters present did not score nearly such a high percentage of success, their presence was evidently not affecting the medium to the degree that might have been expected.

I noticed that the success with one or two of the mediums was much greater than with others, which rather suggests that the absence of the mind of the sitter is too great a handicap for some mediums. With one medium, in fact, 68-per cent. success was scored, which was evidence that she possessed the gift of 'tuning in' to spirit communicators irrespective of the presence of the sitter.

One other experiment of the College interested me in particular. Very often it is claimed that certain phenomena produced at seances could be similarly produced by normal conjuring methods. In the autumn of 1954 a communication to this effect was received by the College from a member of the Magic Circle, and his offer to demonstrate his claim was accepted.

Sittings with a well-known physical medium had been held that year by the Alliance Parapsychology Group, and on the evening of the experiment with the member of the Magic

Circle the conditions for a sitting with the medium concerned were reproduced as faithfully as possible. The sitting was of a similar nature to the second one described in Chapter XIV.

The circle for the seance consisted of the Committee of the Alliance Parapsychology Group together with some of the members who had sat with this medium, whom I shall call Mr "Y." The demonstrator from the Magic Circle, Mr "X," was accompanied by another member of his Occult Committee.

Mr X first of all expressed his unwillingness to speak through the trumpets or to give messages (the evidence of which is the proof of the value of a seance). He said that, with due preparation, he could produce ectoplasm, but it would be unnecessarily expensive, so that also was dispensed with.

At the regular sittings the medium is tied by any two members of the circle, with a fifteen-foot length of rope of the clothes-line type, his forearms and legs being tied to the arms and front legs of the chair. He first dons an old, close-fitting jacket, previously examined carefully by the sitters, and this jacket is then sewn up the front by one of the sitters so that it fits tightly to the body. This is the jacket removed in the incident described in the last chapter.

Mr X in this demonstration, however, refused to allow his coat to be sewn up, saying that it was a tight fit round the armholes, cut by a West End tailor. He brought his own ropes, which were thick and clean.

The demonstration fell into two parts. In the first Mr X imposed his own methods of tying; in the second he submitted to the same ties as Mr Y.

To deal with the first part of the demonstration, after Mr X had been tied in the manner indicated by himself (two pieces of rope were used, one on each wrist), he then crossed his arms, and the ropes were fastened behind him to the

back of the chair. Observers in the circle noted that his chest was puffed out, which would of course allow for subsequent relaxation of the ties.

Mr X sat in the same chair, placed in exactly the same position, as Mr Y. Also, the props and effects were placed in the same position as for a normal sitting, but Mr X complained they were too far away, and asked for them to be placed nearer to him, which was done. The red light was placed in the usual position, with the switch tied to the arm of the chair. Mr X's legs were *not* tied.

The next item in the phenomena with an ordinary sitting should here be noted. The red light is switched off, and after a brief silent interval a single bump is heard. The light is turned up, and the medium is shown still securely tied in his chair, which has been levitated from its original place to the centre of the circle.

In the case of Mr X's demonstration, the red light was turned out, and then—with a considerable amount of noise—he managed to get hold of some of the effects. The sitter on his left was hit by the leg of his chair as Mr X moved. The light was then turned up, and Mr X was seen in his chair with his arms folded. An observer inspected his arms to verify an impression, shared by others, that his arms were already free, as his wrists were now hidden in his arm-pits and the ropes were hanging loosely behind.

The light was once again turned off, and after several minutes of noisy wriggling the light was asked for again, and Mr X was seen in his shirt sleeves, with his coat hanging from under the chin, whence it dropped down to the floor.

In the second part of the demonstration Mr X was asked to submit to the same ties as are applied to Mr Y. He laughed, and said he could get out of them quite easily, and would demonstrate in the light. Accordingly, his arms and legs

were secured to the chair by his own piece of rope, by the same two sitters who had tied Mr Y at the previous sittings, and the same knots were used.

His wrists could not be tied effectively, as he would not relax his arms, which was in striking contrast to Mr Y, whose arms are always limp. With some twisting, accompanied by much noise, Mr X quickly freed himself from the arm-ties. A good deal of wriggling enabled him to get his left leg free and, later on, back into the rope, which, however, then hung loosely round his ankle. He failed to get the rope back into anything like the original position round the calf or even over the trouser leg.

This was followed by a protracted session, during which Mr X made repeated but abortive efforts to get out of the ties on his right ankle, pulling up the trouser leg and using both hands, and working in the light. At the end of about an hour he had not succeeded in releasing himself.

He put his hands back into the arm-ties, but the loops of the ropes were extremely loose and not in their original positions. He could not disengage the right leg until the end of the rope was released and the knot untied.

As to Mr Y's final demonstration, when he is levitated in his chair to the centre of the circle, Mr X said he could do that. With a noisy shuffling of the chair, which bumped on the ground *en route*, and also hit the sitter on his left *in the light*, Mr X eventually got his chair into the required position.

This concluded the demonstration.

The report on this was subsequently drawn up in detail, and signed by Brigadier Firebrace, Mrs Hankey, and the other five members of the Committee, and concluded with the following statement:

The Committee are grateful to Mr X for his good-will in affording this opportunity of witnessing at close quarters the methods and characteristics of an escapologist's imitations of

mediumistic phenomena. But we should be doing him and his colleagues a disservice if we were not to make plain our opinion that what we in fact witnessed bore very little, if any, resemblance to what we have carefully observed and immediately noted down at seances with Mr — [Y] held under the auspices of the Alliance Parapsychology Group.

Originally there was no intention of publishing this report, but the Committee subsequently decided to do so in the interests of truth. I think this demonstration has been of considerable value and importance, as it proved a dismal failure on the part of the conjurer, and disposed of the claim so often made that an expert magician can reproduce psychical phenomena.

The College President, Brigadier Firebrace, is now devoting the major part of his time to the study of radionic therapy. He agrees that we are still only on the threshold of what may prove to be one of the greatest discoveries of this century.

In the direction of psychic and spiritual healing of the many different kinds, there is increasing co-operation from individual doctors, some of whom send their patients to such healers when there has been no alleviation of the illness by any recognized medical treatment.

The British Medical Association, however, still declines to accept offers to investigate healing claims by unorthodox methods, and their attitude was clearly demonstrated in a Television programme in the summer of 1955, under the title of "Mind and Body." When various cases were quoted to the two doctors present of striking improvements of patients through spiritual healing when they had failed to respond at all to lengthy medical treatment, the answer was that most diseases—even cancer, disseminated sclerosis, etc—had "remissions"—that is to say, they would suddenly improve temporarily for no particular reason. It just happened.

It was a pity that the healer being interviewed did not seize on this point, and remind the doctors that thousands of patients were being treated week by week throughout the country by either contact or absent healing, the majority of whom did not disclose the fact to their doctors. Is it not probable that these inexplicable "remissions" were cases where such healing was taking place? This is at any rate a more logical explanation than that "they just happen."

XVI

QUESTIONS AND ANSWERS



AT the suggestion of many of my readers I am devoting the latter part of this book to the consideration of some of the many questions on different aspects of psychic research that are being continually put to us, and on which we have sought counsel from those more experienced spirits on the Other Side.

How much does wishful thinking on the part of the patient contribute to the cures claimed by spiritual healing?

There is no doubt that the patient's attitude of mind does help considerably, and patients coming for healing with the belief that they will benefit must have a helpful psychological effect. This, however, can only have the effect of hastening the improvement in the patient's condition, and is not the basic cause of it. Wishful thinking, for instance, cannot enter into the healing of infants or animals, and we have ample evidence of countless cures in those directions.

Why should it be necessary for spiritual healing to operate through healing 'guides' or doctors on the Other Side?

It is quite logical that it should operate in this way. God uses his intermediaries and messengers to-day, just as in the

The Bible & Psychological
Research 141 (inc. footnote)

The author's work 144

(36)

Lectie Weatherhead 130 & 165

The English clergy & psychological
research 165 Also 142

(138)

Borgin & Benson 81

(158-9)

The cat 167

from a lighthouse guides a pilot to port through the darkest night.

How soon after passing over is a soul ready to communicate?

That varies considerably. If the persons have departed quite naturally and peacefully from the physical life, and also are aware of the existence of the spirit world, they are active almost as soon as they pass over and quite ready to communicate. If the person has suffered a long and painful illness, or has undergone the shock of a violent death, it may need some time for the etheric body to rest before taking up the links of memory or action again. This may be a matter of weeks or several months of our earth time. Again, if persons pass over with a fixed idea that there is no after-life it may require a long period—perhaps a year or two—to succeed in convincing them that they have left the physical body, and in enabling them to become adapted to their new surroundings.

“prime of life” age, and that they receive learning in special schools in all subjects leading to spiritual advancement. It must be of great comfort to mothers here who have lost their young children to know that there are special reception centres for these young ones when they pass over, where they are tended and looked after with the most loving care until their parents rejoin them.

What happens when a person remarries? It would seem that complications must ensue if a widow or widower passes over and meets his two life-partners, the more so if both marriages were happy ones.

By the large number of questions sent in on this point, it is evidently one that concerns very many people. There is, however, no cause to feel anxious about this. Every person has his or her “affinity”—that is to say, another person with whom they are more closely tied by bonds of love than with anyone else. It may be a first or second marriage partner, it may be a fiancé, or it may even be some one whom one has not met at all in the earth life. Where there are two marriage partners, there is no jealousy, as such an emotion does not exist in the spirit world. I can quote my own case as a good example. I have been privileged to have two perfect marriages, and my second one was arranged by my first wife after she passed over in collaboration with my present wife’s first husband who passed over about the same time.

In such a vast universe as the world of spirit how can we be sure of meeting with our loved ones?

You have to realize that space does not exist; like time, it is man-made. The vastness of the spirit world, therefore, does not come into the matter at all. The connecting link and keynote is LOVE; that is the beam that guides us to our loved ones when we pass over, just as surely as the beam

must also have no knowledge of the person on whose behalf the proxy sitting is taking place.

Is it considered that it is purely by chance that some people die young while others live to a ripe old age for no apparent reason?

Birth and death, and the span of years between, are predestined, but these can be interfered with by the wrong use of man's free-will, such as wars and acts of violence against a brother. Only on those occasions is a life terminated before its allotted span. If the appointed time for transition to the next life has come no one—not even the most brilliant doctor—can prevent it, or prolong the earth life. Many passages in the Bible confirm this: "For man also knoweth not his time" (Ecclesiastes IX, 12). "My times are in Thy hand" (Psalms XXXI, 15).

With reference to the last answer, how, then, do you explain the value of spiritual healing, which on the foregoing argument would be an effort to interfere with God's plan by trying to prolong a patient's life?

No. You have failed to understand certain aspects of this matter. If a patient is suffering from a disease stated to be incurable by the earth doctors it may be God's plan to prolong his life by means of spiritual healing, so that its value may be shown to the individual and to the world. On the other hand, there are many cases where spiritual healing has apparently had no effect, but then it is that the appointed time for transition has come to pass. But in such cases healing can eliminate the physical pain of the sufferer, even though it does not prolong his or her life.

What happens when children pass over? Do they grow up in spirit?

Yes. We are told that they grow up until they reach the

should never make contact. But the Bible does exhort us to seek counsel from the good spirits when we are told to "inquire of God." This communication with the good spirits was accepted as a natural and desirable act, and a daily occurrence, in Biblical days, and God's messengers were in constant contact with those who followed in his path.

To what extent do you think a medium is reading the sitter's mind at the average sitting, assuming the medium is good?

To a smaller extent than many people believe. One reason for my saying this is that I have never known a medium pick up any thought that was uppermost in my mind. Further, in order to test this point, I have frequently made a determined effort to transmit certain thoughts to the medium—both before and during the sitting—and on not one single occasion did any reference to these thoughts occur in the various messages that came through. I believe we are too much inclined to make telepathy between medium and sitter somewhat of a 'bogy'. Telepathy between medium and the spirit communicator is much more probable and logical, and is of course the basis for the best mental mediumship.

What is your opinion of proxy sittings?

They are first-class evidence, but only rarely is a medium sufficiently gifted and developed to be capable of this. There have, however, been a number of excellent cases, where a sitter, with no knowledge of the person on whose behalf he is sitting, has been given wholly accurate messages from the spirit communicator.¹ This definitely rules out any thought transmission, because facts of which the sitter has no possible knowledge cannot be picked up from either his conscious or subconscious mind. To make the test foolproof, the medium

¹ See Chapter 16.

by the communicator from the spirit world, to such an extent that the medium's own thoughts are completely expelled from his or her mind. On such occasions, all the thoughts coming through—either by voice or writing—are wholly from the Other Side. Such mediums require long development and experience to perfect themselves as instruments for such communications, but when they do their contacts can reach a very high level. Sometimes these mediums are aware of what is coming through at the time, although they have no recollection of this afterwards. Others—particularly when the communications are coming through in the form of writing—have no knowledge of the matter either during or after the period of communication. I have seen several writing mediums transcribe all the messages with their eyes shut.

Why is it that at nearly all big public meetings the demonstration is of such a mediocre quality, even when it is by a well-known and experienced medium?

There are such mixed vibrations from the varied audience that there is no control possible over the spirits who come through at such gatherings. In most cases they are relatives or acquaintances of members of the audience, but the door is very wide open for any impersonating or mischievous spirits to slip in. No high spirits will ever go near such places. Furthermore, most of the audience only attend for the purpose of getting messages relating to worldly matters, rather than for any guidance or counsel in spiritual advancement. That is why such meetings do more to retard than advance the cause of spiritualism. ✓

How can you reconcile spirit communication with the Biblical injunction that we "shall not question the dead"?

The "dead" referred to in the Scriptures are the *spiritually dead*, who have been separated from God because of their evil living. These are the spirits of darkness, with whom we

—where there were hundreds of books—and would tell her to pick out a certain book where she would read a given quotation or passage. It will be appreciated that neither Mrs Vivian nor Mrs Dowden could have any idea which book was to be chosen, or what quotation was to be picked. Here is a typical message from Joyce: “Go to the bookcase, third [shelf] from bottom, count six [books] from left, page fifty-six, about half-way down [page] . . .” then the passage would be given. These Book Tests were never wrong, and it is obvious that no one except a discarnate mind could have done this.

Why is it that so many guides are of other races, such as North American Indians, Chinese, Arabs, Persians, and so on?

One thing that has to be realized is that on the Other Side there is no distinction of race, colour, or creed (a matter in which there is so much intolerance on this earth). Another factor is that the North American Indians of many centuries ago who are chosen to work as guides were in the habit of living much nearer to Nature, and were therefore freer of material barriers. We all are aware that some of the great philosophers of the past have been found among the Chinese, and for these reasons they are particularly suitable for the work of guides. But there is also one further point that must be emphasized. So many of the names of guides are symbolical. A number with such names as “Morning Star,” “White Cloud,” and such like, may be of the white races, but they use these names to make themselves known to the mediums by these symbols. We also have evidence that one of the twelve Disciples communicates under the name of “Blue Star.”

What is an ‘inspirational’ medium?

This is a medium into whom certain thoughts are instilled

to get in touch with a spirit communicator merely by holding a letter from the person on this side who is desirous of getting a message. I have met two such mediums, and investigated their claims. One is Mrs Doris Greenwell, of West London, and I have seen the letters written by the recipients confirming the accuracy of the messages transmitted. One example was that of a mother in Blackpool who was distraught by the loss of her son, and wrote to Mrs Greenwell for help. Mrs Greenwell received from the son no less than twenty-eight items of evidence, nineteen of which were wholly accurate and four partly correct, and of the remainder there was no means of confirming or denying the statements. The remarkable accuracy of the major portion, however, was so convincing to the mother that she was fully comforted and satisfied. Similar satisfactory results have been obtained on a number of occasions by another London medium, Mrs Helena Standing.

As telepathy must enter so largely into messages received through mental mediumship, do you know of any outstanding examples where telepathy could be ruled right out?

There are several such instances in my previous book,¹ but I consider the most outstanding to be those given to one of the members of the Committee of the Churches' Fellowship for Psychical Study, Mrs G. E. Vivian, and recorded in one of her books.¹ These were known as Book Tests, and were given by her daughter Joyce, who passed over in her late teens as the result of a riding accident. She proved to be a wonderful communicator. The Book Tests were carried out in this way: she wrote through a well-known medium, Mrs Hester Dowden (and later through her own mother), and would give instructions to her mother to go to the bookcase

¹ Op. cit.

² *Love conquers Death*, by G. E. Vivian (London, 1950).

Many people seem to get good results from table-communication. Is this a reliable method?

No. This is one of the lowest forms of spirit communication, and hence it follows that those spirits who come through by this method are frequently of a low order, and often impersonate those with whom one is wishing genuinely to communicate.

Does the last answer also apply to automatic writing?

Not necessarily. Unless there is good protection, and the instrument is truly spiritual, this method of communication is also open to interference and impersonation. But many spirits of a superior order do use this method, and particularly what may be termed "direct automatic writing." This does not make any use of the medium's hand, but takes from the medium sufficient power for the spirit to materialize its own hand and write the messages on a sheet of paper, a slate, or even on a wall. That was the method described in the Bible at the feast of King Belshazzar, when there "came forth fingers of a man's hand and wrote . . . upon the plaster of the wall of the king's palace, and the king saw the part of the hand that wrote" (Daniel V, 5). Messages from spirits of a high order may also be transmitted through inspirational writing, where they are dictated to the medium's mind and set down by him. In such cases the medium is fully conscious of all that is being written; when his hand is controlled he is more than often quite unconscious of what is being set down.

Some mediums claim to be able to contact relatives who have passed over for people whom they have never met and who may be living a considerable distance away. As the usual procedure is to have a sitting in the medium's presence, how is communication at a distance operated?

There are certain mediums who have the gift of being able

days of old, and charges them to work through his chosen instruments on this earth. Furthermore, it is natural that many doctors—after they pass over—should be anxious to continue their work from that side of life, in the light of their fuller knowledge.

Why are some people never able to make satisfactory contact with their relatives on the Other Side?

This question involves many considerations. The first thing to realize is that the strongest bridge of communication is Love. It does not follow that such a bridge exists between many persons and their relatives who have gone on ahead. Provided, however, there is a strong Love link, there may then be other factors setting up a barrier to communication. This can include such things as poor health of the medium, poor health of the sitter, undue tenseness or excessive grief of the sitter, weak personality of the communicator, adverse conditions in the atmosphere of the seance room, etc. It will therefore be realized that, in order to achieve clear and accurate communication, there has to be a blend of perfect conditions in communicator, sitter, and medium—which is only rarely possible.

Why does the Society for Psychical Research never seem able to arrive at any definite conclusions?

Probably owing to their method of approach. The average Christian investigator approaches it from a positive angle, on the hypothesis that a spirit world does exist; the Society seems to approach it from a negative angle, on the hypothesis that a spirit world does *not* exist. That is bound to set up adverse vibrations in any seance room, and make conditions extremely difficult for obtaining any worth-while results. When any really watertight evidence comes their way they try to find some alternative explanation, however incredible and unlikely it may be. ✓